

Awakening the Mind

A Collection of Dhamma Quotes

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缘起与感谢

本书《唤醒自心》为“马来西亚首届四念处禅修课程”赠予学员的一份“法的赠礼”。本书分为两个篇幅，即：中译及英译，收录隆波帕默尊者及隆波指定的指导老师们之法语精华。

隆波帕默尊者为当今泰国最著名的禅修大师，尊者的教导清晰、细腻、直接、全面、直指人心，宛如详细的 GPS 导航，慈悲引导学法者直驱离苦之道。隆波帕默尊者及指导老师们的教导，可称为：

迷途中的指南針，
黑暗中的一盞燈，
燥熱中的清涼泉，
寒霜中的溫暖焰。

至诚感念尊贵的隆波帕默尊者行于世间，竭尽全力为世人指导解脱之道，由此众多弟子遵循道路而亲见法乐，成就一篇篇的经典法语，让我们得以依循修行的地图，而迈向离苦之道。由衷感谢指导老师们为法不遗余力、全心全意的付出及教导，让迷路的我们，找到回家的路。

感谢本书的中译者及英译者，默默为佛法的流传做出无私的奉献，若无前人的辛勤耕耘，为法的付出，就没有如今还流传着的解脱宝藏，此书也无法成形。

由于时间非常紧迫，仅有两个星期的时间进行编辑、摘录、英译及排版，无法将隆波及指导老师们更多的精华的法语收录此书内，无法将本书的所有法语翻译为英文，为此深感惋惜及遗憾。倘若本书有任何错误、疏失与不足，皆归咎于摘录、编辑者的责任与过失，在此向三宝、隆波帕默尊者及指导老师们恳切忏悔，请求宽恕。

献上一份诚挚的祝福，
期许阅读本书的您，
了知法的真实本质，
获得清凉法益，
成就无上道果。

愿一切众生同沾法益！

马来西亚静虑林
2023 年 3 月 8 日


隆波帕默尊者

【心在哪里？】

这个心，
仅仅只是感觉，
是“感知者”，

事实上，
心就是“感知”，
它并没有一个实体。

通过眼根去感知，称为“眼识”；
通过耳根去感知，称为“耳识”；
感知到心内所思所想，称为“意识”，

因此，实际上，
真正的心是无形无相的。

心，仅仅只是感知本身，
它就像苦、乐，
没有什么实体，
仅仅只是感觉而已。

苦的感觉、乐的感觉，
都是没有实体的，

或者好、坏、贪、瞋、痴，
也只是心里的一种感觉。

心，则是感知本身，
不是人、不是我、
不是他、不是众生，
它仅仅只是（能）感知所缘而已。

对于眼根方面的所缘的感知，
称为“眼识”；
对于耳、鼻、舌、身、心方面的所缘的感知，
则分别是耳识、鼻识、舌识、身识、意识。

试着去观察，
如果我们看到了“感知本身”，
就会发现“感知本身”也不是“我”。

～隆波帕默尊者（Luangpor Pramote Pamojjo）
摘录自《“我”仅仅是一种幻觉》
2017 年 8 月 19 日 A ｜泰国解脱园寺
泰译中：禅窗

【所谓的“好”，真的好吗？】

佛教中的“好”，
并不是指快乐、宁静、良善。
好或不好取决于我们是否知道它。

譬如，心的愉悦虽是善的，
但倘若没有觉知，
那就是“不好”；

又比如我们的心正在生气，
我们知道（心在）生气，
心虽然是不善的，
但是我们知其不善，
这就很好。

所以，好与不好
取决于我们是否能够及时地知道。
如果能够觉知到身与心，
就称之为“好”。

因此，心里生起烦恼习气也可以，
我们要常常地知道，
接下来就会照见到：
一切都是生起而后灭去，
没有任何现象是永恒不变的。

～隆波帕默尊者（Luangpor Pramote Pamojjo）
摘录自《修行是为了离苦，而非增加苦》
2017 年 8 月 20 日 B ｜泰国解脱园寺
泰译中：禅窗

【如何生起安住且中立的禅定？】

怎样令安住且中立的禅定生起呢？
那就是选修某种禅法，
而后及时知道心未安住、未中立的状态。

不需要做什么来制造出安住且中立的心，
而是修习某种禅法，
比如念诵佛号，或是观呼吸，
而后在心未安住的瞬间及时知道。

心未安住，
就是心在跑来跑去，
跑到眼、耳、鼻、舌、身、心，
心跑了、溜掉了，没有安住。

例如，在想的时候，
心跑到念头里；
观呼吸的时候，
心跑到呼吸上；
看的时候，
心跑到被看的所缘上。
心就是这样在跑动。

我们选修某种禅法之后，
要及时知道心的跑动。
因为，未安住的心就是摇摆不定的心。

心跑了之后，
又会继而生起“满意”或“不满意”，
这已经是下一个片段了，
也要进一步去及时知道。

有时候我们生起了烦恼，
要知道心跑去找烦恼了，
而后心不喜欢烦恼，
要及时知道“不喜欢”，
“不喜欢”就会灭掉，
心将获得中立。

～隆波帕默尊者（Luangpor Pramote Pamojjo）
摘录自《四圣谛》
2018 年 6 月 16 日 A ｜泰国解脱园寺
泰译中：禅窗

【渡过困厄之护卫偈】

当有苦生起，
别仅是一味地等待——
它何时会结束？
待它如同平常一般，
它能来，它也能走。

有些人的心十分脆弱，
隆波就教导他背诵一句偈（gāthā），
当生命有很多苦，什么也做不了，
就背诵这一句偈。

这一句偈很简短——
“一会儿它就过去了”，
此偈已教导甚久，
无论如何，新冠肺炎也会过去的。

有些人失恋，世间黑漆漆，
天昏黑无光，鸟亦不鸣，
生命极为沮丧。

若谁曾经经历失恋，就会了知，
如同这世间无路可行，

全是漆黑一片，
因此，必须背诵：
“一会儿它就过去了”，
它真的会过去的，
世间不存在永恒的苦。

若我们的心具有智慧了解如此的实相，
我们就不会再苦了。
若尚未有真正的智慧了解如此的实相，
就可以鼓励自己——
一切的苦，不久它就会过去。

当我们的心宁静、清凉，
就可以面对各种问题，
且舒舒服服地面对。
虽然生活十分困苦，
但心不担心、心不苦。

若我们能活在世间，
而心不苦，
那是最为殊胜了。

～隆波帕默尊者（Luangpor Pramote Pamojjo）
2021 年 12 月 11 日 04:50 ～ 07:07
泰国解脱园寺
泰译中：云无心

【当下似真，实则如幻】

在我们身处每一当下的状况时，
我们感觉一切是真实不虚的，
时而快乐、时而痛苦，如此真切。
然而一旦过去了，
就不再有任何意义。

事实上，
即使是当下这一刻，
生命也无异于做梦，
无法找到任何实质，
只不过我们误以为它是实实在在的。

正在呈现的状况完全主宰了我们的心，
让心时苦时乐、时好时坏……
不停地盘旋变化。

与其放任时间飞逝，
总是事后发现过去毫无实质，
还不如训练自己活在当下，
直至看见——
即便是当下这一刻，
也没有真实的意义。

无始以来，
世间就如梦中空华。
可是我们迷失其中，
误以为它是真的，
还在不停地随之起舞。

从一开始，
我们就误以为“自己”存在；
既然“自己”存在，
周围的事物也就存在，
于是整个世间都变成了真实存在的东西。

如果我们省察“自我”，
（就会）洞悉到五蕴皆空、
毫无实体可言。
围绕在身心周围的现象找不到任何实质意义，
整个世间并无太大意义，
它们只是不断变化的现象，
基于这种变化，
所以产生了时间（感）。

如果我们时常练习活在当下、探究当下，
就能看到事实的真相，
看清所谓的“自我”究竟是不是真的。

～隆波帕默尊者（Luangpor Pramote Pamojjo）
2021 年 1 月 1 日 00:49 ～ 11:25 ｜泰国解脱园寺
泰译中：禅窗

【读自己的心】

修行并不难，
难的是那些不修行的人。
已经读了很多书，
从现在开始，读自己的心。

读自己的心，
让自己成为“读者”而不是“作者”。
别把心装扮成这样或是演绎成那样，
需要的只是“读”——
心乐，知道；心苦，知道；
心好，知道；心坏，知道。

这样一直读下去。
让自己成为单纯的“读者”，
而不是“作者”
不改编、不评论、不当导演。
心是怎样的，
就知道它是怎样的。

持之以恒地训练下去，不难的。
最后就会知道：
佛陀所示之法是简单的，
适合于每一个普通人，
每个人都可以亲自体证。

～隆波帕默尊者（Luangpor Pramote Pamojjo）
摘录自《在日常生活之中开发觉性》
2009 年 4 月 29 日 ｜泰国苏孔泰大学
泰译中：禅窗

【修行是为了什么？】

隆波教导的是“法的本质”：
我们修行是为了什么？
一定要知道——
是为了离苦。

要想能够离苦，
一定要知道——
苦源自于欲望。

欲望就是想让身心快乐，
想让身心离苦。

欲望之所以生起，
是因为没有看到实相——
身本身就是苦，
有的只是苦的多与少，
不是苦和乐；

没有看到实相——
心本身就是苦，
有的只是苦的多与少。

我们以为心时苦时乐，
以为有苦有乐，我们就会挣扎——
想要快乐，想要逃离痛苦，
欲望就会生起。

因此，我们不停地去认识身，了解心，
这就是答案。

所以，
佛陀才会开示说：
四念处是唯一一条离苦解脱的路。

四念处是什么？
就是觉知身觉知心。

～隆波帕默尊者（Luangpor Pramote Pamojjo）
摘录自《佛教修行的框架图》
2019 年 12 月 27 日 ｜泰国解脱园寺
泰译中：禅窗

【喜欢抱怨的人，修行很难】

工作的时候出现失误，
这是很正常的，
但是每位义工都在真心实意
把工作做到最好的程度。

因此，来听法的人，
不要总是抱怨这、抱怨那的，
喜欢抱怨的人，
修行（的过程）会很难。

以前隆波到高僧大德的道场去求法时，
是从不抱怨的。
比如，高僧大德让侍者为隆波安排一间僧寮，
可是侍者没空，
就让隆波找轮值僧去解决，
但是轮值僧不同意（安排），
他说：“你只是居士，
不可以住在僧众区域。”

隆波听了也不多说什么，
因为树下也是可以住的，
根本不是什么问题。

如果下雨时，无法待在树下了，
隆波就躲到空寮房的楼下，
从来没有抱怨过谁或投诉过谁。

有时候去到寺庙里，
在早期并不认识其他人，
饭也没得吃。
没得吃就不吃嘛，
一两天不吃饭，又不会怎样。

隆波不会抱怨，
只是自己用功实践，
去实现自己的目标——
提升自身的品德。

所谓自己的目标，
并不是追求自己的权利或是影响力之类的，
而是指随着时间的推移，
获得令自己满意的修行成果——
让自己的心灵水平获得提升。

如果不停地攻击别人、抱怨他人，
同时还想要获得自我提升的空间，
这是不可能的。

修行是为了减少烦恼杂染，
因为我们的敌人，
正是自己的烦恼杂染。

不停地认识和了解自己的心吧，
大家要去用功实践！

～隆波帕默尊者（Luangpor Pramote Pamojjo）
2020 年 10 月 24 日 03:05 ～ 05:18
泰国解脱园寺
泰译中：禅窗

【修行的终极绝招——忆念死亡】

每一天必须安排时间修行，
若什么都做不了，
亦可不断地忆念死亡。

我们何时会死，亦不知，
我们何时会病至无法自助，亦不知，
每一天不断地提醒自己，
如此才不会疏忽大意。

我们经常忆念死亡，
这称之为“死随念”（maraṇasati），
我们会获得禅定，心就会获得宁静。

比如：我们的心十分散乱、十分贪、
对此人或彼人十分生气，
若我们忆念死亡，就了知——
无论多贪，
最终都必须舍弃所寻求的一切，
丝毫不余留。
我们的家、我们的财富、我们的家庭……
最终全都必须舍弃。

一旦忆念死亡，
不知为何要贪求那么多事物，
如此贪欲就会减少。

生气、仇恨……忆念死亡，
他也会死，自己也会死。

在大城府时期的古人，
他们相互生气、相互仇恨、相互厮杀，
有输家，有赢家，
过去了，直至今日，
没有谁输，没有谁赢，
那些宣称获得胜利者，
变得壮大、伟大，
最后也一样死去了。

我们持续不断地省思，就会感觉：
我们为何要相互生气呢？
相互生气不久，都必须死去，
贪瞋就会慢慢地减轻。

经常省思，
佛陀说，祂在每一个心识刹那，
不断地忆念死亡。
过去隆波不明白，

如何在每一个心识刹那忆念死亡呢？
完全无须做其他事吗？

修行了才逐渐明白，
我们无时无刻都有着死亡，
呼气，我们就从吸气中死去，
吸气，我们就从呼气中死去，
我们在每一次呼气与吸气间死去。

我们在每一个姿势中死去，
现在坐着，不一会儿坐着的姿势就死去了，
生起躺的姿势或站的姿势，
我们在每一个姿势中死去，
在每一次呼气与吸气间死去。

若我们不断地如此忆念，
心就会自动宁静，
不知为何要挣扎，
不知为何要爱，为何要恨，
最终一切皆是一场梦、一场空。

持续不断地省思，
若不会其他的禅修所缘，
那就忆念死亡，这是最简单的了。

～隆波帕默尊者（Luangpor Pramote Pamojjo）
2022 年 04 月 16 日 14:00 ～ 16:03 ｜泰国解脱园寺
泰译中：云无心

【修行的道场在何处？】

其实修行并不深奥，
就在真实的生活中练习，
无须躲进深山老林。

修行就是学习与了解自己的身和心。
无论我们在哪里，
都有身和心，
不只是在寺庙里有。

在哪里都有身与心，
因此在哪里都可以修行。
修行就是学习与了解自己身心的真相。

～隆波帕默尊者（Luangpor Pramote Pamojjo）
摘录自《在日常生活之中开发觉性》
2009 年 4 月 29 日 ｜泰国苏孔泰大学
泰译中：禅窗


阿姜給尊者

【好也行，不好也行】

别冀望这个生命仅有好的事物，
或别期待修行之后，
遇到的全是好的事物。

需要真正好的事，即是：
心愿意接受实相——
有不好的事情确实发生。

修行人的陷阱就是
想要好的事物。

修行业处之后，
想要宁静、想要静止不动、
想看到什么好的事物。
如果有天眼或有什么禅相生起就高兴，
一旦看到什么的瞬间，就欢欣若狂，
欣喜，却不知道“欣喜”，
一样没有用。

如果我们树立期望——
仅要看到好的事物，
我们通常会失望。

比如：我们树立期望——
必须宁静！
然后就去修行，
它不宁静，就感到失望。
失望了会如何？
心就会苦。

比如：
假设我们观呼吸，
一旦心不愿意跟呼吸在一起，
走神去想这个、想那个，
一旦知道走神了，就不喜欢走神，
没有做到“就只是觉知”，
在不满意的状态下觉知。

而且并没有止于此，
看到心走神，不满意，
立即把游荡的心拉回来。

这还不够，
这已经错了好几个步骤，
从一开始就错在——
用心于必须要宁静而已，
第一步骤就已经错了。

一旦知道刚才散乱、走神，
心不喜欢，又再错一次。
或再（把心）拉回来，这也错，
三项错误了。
（把心）拉回来后，
害怕它跑了，就把它压制静止，
简直每一步骤一直都错，
从期待“必须要好”开始为错误的起点。

期望，要期望什么好呢？
期望不好，这样好吗？（笑）
不是期望它必须好或不好，
但期望知道实相。

它好也可以，好也知道；
它不好也可以，如果不好也知道。
我们不期望好或不好，
但期望去知道。

所谓“知道”，即是——
如其本然地知道。
每一次的好或不好，
全都成为学习及经验。

期望“必须要好”的修行人，
一旦看到好的状态生起，
就迷失去欣喜若狂，
一样缺乏觉性。

一旦有不好的状态，
就立即对治让它变好，进去干预，
一样不能用。

因此，我们的起点、
我们修行的态度是——
冀求“知道”，
而不是冀求“好”。

“好”也可以获得学习，
“不好”也可以获得学习。

～阿姜給尊者（Phra Ajahn Krit Nimmalo）
2019 年 3 月 11 日 A
09:42 ～ 16:22
第十一届泰国四念处禅修课程
泰译中：云无心

【以慈相待】

“慈”是希望对方快乐，
随后会带着其他美德产生，
会有牺牲，会有给予，
给予东西，给予原谅，
心会更宽容。

如果“慈”更宽广，
心就会越清晰、越自由。

如果“慈”仅限于某些人、某些群体，
如果是群体以外的人，
就感觉心情不舒服了，
那就要继续发展“慈”，
让“慈”更宽广、更宽广。

如同佛陀、佛陀的弟子们无量慈悲那般，
越有无量的慈，就没有任何的苦，
因为看到谁都以慈相待，

看到谁都只有“慈”，
仅是以哪种方式的“慈”而已，
不同情况有不同方式的“慈”。

～阿姜给尊者（Phra Ajahn Krit Nimmalo）
2021 年 11 月 12 日
泰译中：行云流水

【对自己慈爱】

对自己慈，就是要提升自己，
有觉性及时地知道烦恼习气，
不让烦恼习气再一次伤害我们，
有嗔心就及时地觉知，
别让嗔心又一次伤害，
直到变成平白地苦。

当产生什么苦后，
对自己慈，
愿自己离苦，愿自己快乐。

不要去仇恨任何人，
坏念头在摧毁别人之前，
就摧毁了自己，
还没摧毁别人，
它先摧毁了自己，
对自己慈悲，就会逃离出来。

～阿姜给尊者（Phra Ajahn Krit Nimmalo）
2021 年 11 月 12 日
泰译中：行云流水

【故乡】

如果在身、受、心、法中有觉性。
这啊，就被称为安居故乡。
但如果模糊、陶醉、去想、去散乱，
不知道心走神散乱，
这个，就是背井离乡。

如果散乱了能及时地知道，
就还能回归故里。

～阿姜给尊者（Phra Ajahn Krit Nimmalo）
开示于泰国青年佛教协会 “一日禅修——让心安住且中立”
2023 年 2 月 5 日
Nimmalo.com
泰译中：驱乌

阿姜宋彩尊者



【我们要认真修行啊！】

不断地有修行很好的人出现的例子，
以后会越来越多，
如果我们不赶快动手修行，
就会掉队而因此后悔。

有成就的那些人，
他们都动手实践，
而且很认真。

所得到道果的他们，
没有谁只通过坐和睡而得到结果，
他们都是投资而得来的。

但要正确掌握原则并修习正念，
正确训练禅定和智慧，
只是这样，路就顺了。

～阿姜宋彩尊者（Phra Ajahn Somchai Kittiyano）
2019 年 5 月 8 日
泰译中：隆波帕默尊者中文弘法基金会

【在溺水前先学会游泳】

其他国家的人跟泰国人不同，
泰国人一出生就跟佛教在一起，
他们已经习以为常了。
在有快乐的时候，
就会陶醉在快乐里而迷失在世间，
只有他们遇到苦了，
才会想到法。

现在非常多的泰国人总是在病情恶化、
身患癌症或者快要见阎王了，
才托人来向隆波请教：
我的亲人病重了、
好友病情恶化了，
您看应该怎么做比较好？

大多时候，
隆波都会回答说：
已经来不及了，
这就好像一个人溺水之后
才想起来去学游泳，
怎么样都来不及了。

所以，
我们在坐的各位是非常棒的，
从现在起就开始学法、修行，
这是一件非常棒的事情。

～阿姜宋彩尊者（Phra Ajahn Somchai Kittiyano）
2019 年 03 月 11 日 01:15 ～ 02:55
第十一届泰国四念处禅修课程
泰译中：禅窗

【正确的心，介于紧盯与迷失之间】

早期跟随隆波帕默尊者学习，
他教导——
心跑去紧盯，及时地知道；
心跑去想，及时地知道。

这正确的心，它介于紧盯与迷失之间，
若我们知道（紧盯及迷失）这两者，
“正确的心”就会自行生起。

等到获得这个（正确的心），让此生起，
简直用上很长的时间为此而奋力。
一旦此正确的心生起，便向隆波报告：
“我知道接下来要如何修行了”，

因为我们开始可以牢固地掌握原则——
我们确实必须有知者、观者的心。

知者、观者的心，
我们并不可以强迫，
它的生起，
源于及时地知道“心跑掉、心迷失了”，
它就会生起安住的心。

如果我们修习至此，
关于开发智慧，
我们有了足够的基础，那不难。
接下来开发智慧不再是难事，
如果我们修习至此。

如果我们很好地训练觉性及正定，
然后我们不呵护“知者的心”，
我们会看到，
“知者的心”生了就灭，生了就灭。

“知者的心”生起，
“知者的心”灭去，
生起“跑掉的心”。

心跑到何处？
有时跑去身体，
有时跑去感知苦乐，
有时跑去思维，
或跑到眼、耳、鼻、舌、身、心。
如果我们常常地知道，
就会看到心生灭、生灭。

如果我们能看到这个，
它就能慢慢自行照见，

当有知者的心，
如果忆起觉知身体，
它就会看见——
身体是一个部分，
身体不是“我”，身体是苦。

或有时我们忆起觉知苦乐等感受，
有时我们有安住的心，
当我们有快乐生起，
它会看见快乐生了就灭。

或者看见快乐迁流变化，
或看到快乐是分离出来的，
它不是“我”。

或看到心善、心不善诸如此类，
心造作好、心造作坏，
它也不是“我”。

如果我们训练直到这个阶段，
当训练直至看到心不是“我”了，
若戒、定、慧圆满，
圣道就会自行生起。

～阿姜宋彩尊者（Phra Ajahn Somchai Kittiyano）
2021 年 05 月 01 日 31:50 ～ 34:09
第一届远程四念处禅修课程
泰译中：云无心

【自行觉知的心，没有重量】

自行觉知的心，
称之为“有觉性”，
它就能够被用来继续修习禅修业处了。

那个能够自行觉知的心，
它没有重量，它是轻的，
所以我们要继续训练。

假设每次我们修习禅修业处，
还需要刻意的话。
或是觉得还要，
就好像有动机去让它
意识到身体，意识到心。

这样的话，
还处于真正的觉性尚未生起的层次。
但问说这必要吗？
是必要的，必需要修的。
只是不要太过于用力，
直至它变成紧盯。

紧盯身体，紧盯心，
这样是黏着于休息型的禅定，
不是用于开发智慧的禅定。

～阿姜宋彩尊者（Phra Ajahn Somchai Kittiyano）
2019 年 09 月 06 日 08:08 ～ 08:41
泰译中：隆波帕默尊者中文弘法基金会

【禅定并非难如登天】

当我们有觉性生起之后，
我们所需要训练的下一步，
就是训练让心安住，
让心和自己在一起。

安住的心，
即是隆波所教我们的，
称之为“正定”。

那个禅定，
大家不要误以为它难如登天。
禅定是心连续不断地知道一个单一的所缘，
我们（念诵）佛陀、佛陀、佛陀下去，
如果心去知道“佛陀、佛陀、佛陀”，
而且它不迷到其他地方去，
它就会生起禅定。

简单地比喻来说，
像这一代，那些喜欢玩脸书的人，
当去玩脸书的时候，一打开呐！
看嘛，它就会介绍这个人给我们认识、
那件事给我们看。

看看，往下读，
我们发现吗？
看的时候我们有禅定。
因为看了一下子，
哇！已经过去两三个小时了，
本来打算要看工作上的事宜十五分钟。
看来看去，一个小时过去了。
这是禅定，
但这个禅定是心往外送的禅定，
它不是用来修行的禅定。

如何做才能获得用于修行的禅定？
那就用跟身心有关的所缘。
像有的人用“佛陀”也行，
或是念诵其他的（内容）也行。
或是像有的人喜欢观身体呼气、吸气也行，
习惯哪个就用那个。

为何呢？
因为心想去知道它喜欢的所缘，
这样禅定才会比较容易生起 。

举例来说，当我们去玩脸书的时候，
如果喜欢玩的人，他就喜欢，
心感兴趣，让他去看，
他便会入迷好几个小时。

有的人喜欢观身体呼吸，
观气息，就守着观气息。
看到身体呼气，觉知；
看到身体吸气，觉知。
如果心喜欢这个，
持续地观下去，
倘若连续不断，
禅定就会自行生起。

或者有些人，喜欢（念诵）佛陀，
就“佛陀、佛陀、佛陀”下去。
如果“佛陀”了以后，
心喜欢“佛陀”，
它就不会溜到别地方。
它就跟“佛陀”在一起，
如果持续不断地“佛陀”下去，
它就会生起禅定。

或者像有些人，
用移动身体然后觉知，也行。
像有些人动了觉知，
如果我们能够连续地觉知下去，
心不迷失，不走神。
不迷失去想，不迷失去工作，
心同样得到禅定。

我们就可以看得出来
禅定不是难的事情，不难训练。
只要找到心喜欢的禅修所缘，
然后忆念那个禅修所缘，
要强调的是那个心喜欢的所缘
一定非不善法。

～阿姜宋彩尊者（Phra Ajahn Somchai Kittiyano）
2019 年 09 月 06 日 11:30 ～ 14:04
泰译中：隆波帕默尊者中文弘法基金会

【如何提升禅定，直至生起智慧？】

没有谁能一直修习“用来开发智慧”的禅定，
事实上，
修习毗钵舍那需要很多的能量。

当心安住后，去知道所缘，
且是在没有强迫的情况下，
用它来开发智慧，
不久，它就会消退，
就像电池的电用完一样。

它就要去修习——
方便于休息型的奢摩他，
先记住这一点。

比如，我们修习禅法时，
比如，我们（念诵）佛陀、佛陀、佛陀。
起初，心与“佛陀”在一起，
这是（心）往外送的奢摩他。
是（心）它跟所缘在一起的奢摩他。
专用术语称之为“止禅”，
是紧盯所缘，
这种禅定用来休息，但不能开发智慧。

我们怎样才能提升我们的禅定，
直到生起智慧？

生起智慧的禅定，
是心跟自己在一起的禅定，
不往外的禅定，是安止的禅定。

安止的心，就是心溜走的相反（状态）
或者心摇晃不定的（相反状态）。

如果观者能看到心跑掉，
比如，当我们修任何一种禅法，
当心跑掉了，
我们及时知道，
及时知道它跑了。

如果我们及时知道心跑掉的瞬间，
心便会自动安住，
这称之为“正确的正定”。

～阿姜宋彩尊者（Phra Ajahn Somchai Kittiyano）
2019 年 09 月 06 日 14:35 ～ 15:58
泰译中：隆波帕默尊者中文弘法基金会

【从有觉性至心安住的误区】

师父本身训练至有觉性后，
再到心安住，
还是弄错了很长时间。
之所以弄错了半天，
是怎样做错的呢？

当隆波说：
“开始会修行了，
开始会觉知自己了”。

师父很高兴：
“嗯，我会修行了，
怎么样都走在这条路上了”。

本来应该是轻松自在地觉知，
结果生起贪心，想要它持续。
本来应该让它连续不断，
也就是不断地去觉知，
却生起贪心——
怎么做才能一直地观、
一直地知道？
这一点是我们主要的障碍。

这就像用“有贪的心”去修行一样，
想要修行一直持续地觉知，
带着贪心去修行，
因此不生起真正的觉性（sati），
贪控制着心，
觉性就不生起、
“正确的禅定”也不生起。

修行时，心就想：
“嗯！这个很好、这个对的。”
这样会障碍我们，
如果生起这样状况，
修行就开始难了。

如果我们训练觉性，
不停地训练下去，
会比较容易，
别以贪心去修行。

如果在修行中有贪心生起，怎么办？
没有别的办法，
要及时知道贪心，
要及时知道，
如果以中立的心去知道，
贪心就会灭去，
一旦灭去，就会自然地觉知自己。

但依据我们的性格习惯，
即使（贪心）灭去，
它很快就会再生起。

我们的职责就是及时知道，
及时知道直到心灰意冷——
“做不了”。

因为道、果、涅槃做不了，
道、果、涅槃是自行生起，
没有谁能让它生起，心就会接受。

心会接受，因为它已经学到了，
已经训练了好久、精进了很久。

（带着）有贪的心，修行了很长一段时间，
没什么效果，
心知道这不是路，这不是路，
正确的路就是——
有觉性不停地知道境界而已，
（最后）心才会放下。

～阿姜宋彩尊者（Phra Ajahn Somchai Kittiyano）
2019 年 09 月 06 日 19:02 ～ 20:58
泰译中：隆波帕默尊者中文弘法基金会

【邪见不潜藏在身体内】

问说，
为什么师父舍弃“透过身体来开发智慧”呢？
如果我们训练至这点，
（要看到）身体不是“我”，这并不难。

例如，有时我们训练至生起安住的心了，
如果我们（用）安住的心来观身体，
就会看到身体是被观察的对象，
身体不是“我”。

对于那些已经有了“知者”的人，
这是自动看到的。

但是错误地认为——
身心是“我”，
这个烦恼习气，
它并没有隐藏在身体内。

即使看到身体不是“我”，
清除邪见的圣道尚未生起。

但如果我们修行直至生起安住的心，
然后看到心的生灭，
生灭一刹那、一刹那的，
就会看到，生灭的心，
没有“我”隐藏在那里，
没有“我”藏在任何地方。

因为如果有“我”隐藏在那里，
它应该可以控制，可以指挥。
但我们指挥不了，控制不了。
（如此）它会逐渐积累和清除“心是我”的这个邪见。

这就是我们所能做的，
我们依靠自己修行、依靠自己提升心。
当我们不断地训练，
心开始看到——
身体的生灭，
心的生灭，
或者身心的苦和无我。

我们不断地训练，不断地训练，
直到有一天，心保持中立，
心对一切状态均保持中立。

不管我们刚开始训练的时候，
觉性生起，有时心生起快乐和愉悦；
或者有时我们看到烦恼习气灭去，
心是愉悦的，
这颗心还没保持中立，还有喜欢（的状态）；
或者有时我们修行处于退失的阶段，
心生起气馁、不喜欢。

但如果我们修行下去，
我们会看到——
喜欢生了就灭，
气馁生了就灭。
喜欢它不是“我”，
气馁它也不是“我”。

如果我们不断地观下去，
重复地观，经常地观，
心会保持中立。

喜欢生起，心不会膨胀，
不喜欢生起，心也不会萎缩。
就只是看到某种状态生起而已。

但是这需要一段时间的修行，
直到心保持中立，

保持中立的心，是通往涅槃的门。
因为接下来我们什么也做不了了，
取决于心是否生起圣道。

但那些对殊胜的、伟大的事
抱有很高期望的人，
比如希望成为独觉佛、佛陀，
心不会继续。

甚至是那些发愿成为某位佛陀大弟子的人，
心也不会继续，它会退失。

但如果希望成为佛弟子，
或者希望这辈子能体证道果，
心可能生起圣道而成为圣者。

与大家分享，（修行的）主要路线是这样的。
如果我们持守修行的原则，
我们就不会迷路。

～阿姜宋彩尊者（Phra Ajahn Somchai Kittiyano）
2019 年 09 月 06 日 28:06 ～ 31:09
泰译中：隆波帕默尊者中文弘法基金会

【以隆波为修行典范】

隆波是（身体力行）做给师父看，
让师父看到隆波怎么修行，
看了之后，
师父就跟着隆波那样修。

比如，隆波整天训练觉性，
我们却不知道隆波在训练觉性 。
有时只看到表面上没有做固定形式，
没有做什么，
事实上，隆波一直在训练觉性。

（师父）以前只看到隆波坐着，
实际上他移动身体，
不断地觉知自己。
有时看到隆波拿一把扇子，
扇着扇子。

住在菩提园精舍（隆波以前住的道场）的时候，
有的人以为隆波没有在修行，
事实上，隆波一直在训练觉性。

我们看到隆波是这样在日常生活中训练的，
给树浇水时，隆波也在训练，
我们就慢慢学习。

有时跟隆波外出，
在车上（师父）自己也训练觉性——
心走神，及时知道，
心处于什么状态，我们要及时知道，
训练自己的觉性。

师父训练了很长时间，
才能看得出来隆波真的在日常生活中训练。

我们忽略了在日常生活中发展觉性这一点，
如果我们忽视这一点，
（离）道果涅槃就远了。
单靠在固定形式训练的时间是不够的，
因为都市人的生活和以前不一样。

以前的人耕种，
像过去高僧大德（所处的）时代，
到处都是稻田。
农闲时，没有水，
什么都不用做，
他们可以去寺庙打坐好几个小时，
可以经行一整天。

在这个时代不行，
生活在都市里，不工作就生活不下去，
没有钱。

在都市生活，什么都需要钱。
乘坐地铁，全线车费六十五泰铢，
太贵了。
一天的工资多少钱？
三百泰铢，来回车费超过一半，
该怎么办？

都市的人做不到，
（因为）整天忙着赚钱。

我们如何才能真正训练自己
在日常生活中发展觉性？
这是都市（修行）人的关键，
如果我们能做到，
就会很容易渡到彼岸。

因为隆波已经为我们做了示范，
隆波从工作以来，他一直在训练。
他的工作压力很大，
那个时候，隆波的工作关乎到国家的安危，
（所以他的）工作压力很大。

隆波利用工作空档的时间，
不断地发展觉性。
隆波一醒来就修行，
觉知自己，
看自己的心在运作，

观心，观不了心就观身，
一点一滴地积累。
隆波的觉性就不断地提升，
回家一有时间就打坐，
在固定形式（里）用功。
没过多久，隆波就明白了。

～阿姜宋彩尊者（Phra Ajahn Somchai Kittiyano）
2019 年 09 月 06 日 40:16 ～ 42:49
泰译中：隆波帕默尊者中文弘法基金会

【承担侍者职务中修行】

训练禅法，需要靠耐心。
需要具有欲神足、勤神足、心神足、观神足。
如果我们具有这些（四神足），
正确地训练持戒、觉性、禅定、智慧，
道果并不远。
因为如果远的话，师父就到达不了。

像师父这样充满烦恼习气的人，是很少见的，
重到什么程度呢？
有人告诉隆波：
“我真不明白，
隆波为何要任用这位师父为侍者？”

师父听了也说不出话来。
师父也不知道师父为什么要申请当侍者。

其实，师父内心深处不太想当侍者，
因为（师父）觉得一切都是负担，
就好像自己的负担已经很重了，
却还要去照顾别人，
因此，师父不想成为侍者。

可是，不知不觉中，
师父好像就慢慢承担起这些责任了。

就像隆波在菩提园精舍时，
师父跟隆波在一起，
隆波同时必须教导禅法。

当时，隆波并没有让师父帮些什么忙，
隆波的个人生活也完全自理。

师父就说："隆波必须去授课，
应该洗不了钵了，
来，我帮您洗吧！"

师父帮隆波洗钵，
隆波去教导居士，
于是师父每天都要洗钵了。

通常，隆波开示结束之后，
就去洗自己的僧衣。
师父认为，
哎哟！隆波这么做，
一定会累死的。

因为教禅法已经疲惫不堪了，
那个时候，隆波不遗余力地教导，
回来时几乎累得精疲力竭。

因为那个时候的学员，
大多不是隆波的亲传弟子，
是这个流派、那个流派的弟子，
需要纠正（的东西）很多。

教完他们，隆波也已经筋疲力竭了，
师父就偷偷地帮隆波洗僧衣。
（师父）一洗完钵，
就赶紧去洗隆波的僧衣。
（这样）隆波一回来就可以休息了。

后来还要打扫寮房，
还要做这个、做那个。
最后，师父什么都做。

凌晨四点起床，
其他人凌晨四点起床后（一般）去打坐、经行，
师父凌晨四点起床后，
就匆匆赶到禅堂，去打扫禅堂，
安排用餐的地方，准备东西。

差不多到了托钵的时间，
就去拿隆波的钵，跟着隆波去托钵。
准备用餐，用完餐，
师父就去帮隆波洗钵。
回来之后就去洗碗、洗盘子、洗衣服，
整天都要工作。

空闲时，也会去植树造林，
因为当时那里是一片田地。

大家都认为师父（过得）特别舒适，
（觉得师父）在隆波帕默尊者身边，
可以一整天都学法，
哪里在学习啊？
隆波开示时，师父在洗盘子。

下午隆波（累得）受不了了，
就休息到晚上，
偶尔才教一下师父，因为师父很难教。

人们喜欢说：
“真羡慕你！可以待在隆波身边。”
师父心想：
哎！他们并不知道师父一整天都在工作，
是为了让高僧大德有时间教导他们。

（师父当侍者）并不是占便宜，
（因为）总不能让高僧大德（自己）
做所有的事情吧！
师父一直做这些事，
直到师父意识到隆波真的在日常生活中修行时，
师父就（开始）逐渐提升自己，
直到（自己也）能（做到）在日常生活中修行。
（这样）才可以坚持修行到终点。

因此，如果我们修行了，
却依然把修行和日常生活分割开来，
道、果、涅槃依然离我们很远。

但是如果可以将修行和日常生活结合起来，
便可以全天开发智慧。

～阿姜宋彩尊者（Phra Ajahn Somchai Kittiyano）
2019 年 09 月 06 日 01:00:44 ～ 01:04:40
泰译中：隆波帕默尊者中文弘法基金会



庫巴摩｜庫巴諾

【法不是快餐】

我们要忍耐，
像一个空杯，
高僧大德说什么，
我们就照做，才能进步。

如果想比较，
就像把水混合在一起，
然后看哪种颜色的水更好，
就得不到真的东西，
因为它是从比较中得到的。

只有实践，
没有比这更快的了，
法不是快餐。

～库巴摩（Kruba Mon）
2017 年 12 月 3 日
帕那塔科蒂考寺 清莱
泰译中：行云流水

【知道自己的弱点】

好的修行者，
应该知道自己的弱点，
我们就不会来问老师——
为什么不好，
为什么会那样、这样。

我们应该了解自己，
因为我们了解自己，
就能够自己解决问题，
除非我们不想解决，
但是我们能够知道的。

比如：我们破戒、我们松懈、
我们不做固定形式、
我们不观察身心。

～库巴诺（Kruba Nop）
2017 年 10 月 14 日
雪佛龙佛法课程
泰译中：行云流水


麥琪奧蘭努

【生命遇到问题是好事】

大家生活在世间，
无论如何都会碰到每一种情况，
有些事情是我们的弱点，
我们斗不过（烦恼习气）就后退。
有些事情不是我们的弱点，
大概能战斗，我们就去觉知。

我们的心持续处在接触之中，
必须了解，今生我们所遇到的一切，
比如：我们必须出生，
获得这样的色身外相，
与这样的父母在一起，有这样的朋友，
有这样的家庭，有这样的孩子 ......
这全是过往业的果报。

但是作为佛教徒，
我们不会轻易地对过去的业投降。
我们已经出生了，
今生将自己的职责做到最好，
然后剩下的时间，
我们就来修行，了解自己的身心，
我们的心慢慢地成长。

长大至某天，
它能彻底地放下对身心的执取，
那天我们就再也不需要出生，
再也不需要经历六道轮回。

然而，世间的责任，
我们也不舍弃。
我们是佛教徒，
有什么职责，我们就去做，
要对自己的生命负责，
但其余剩下的时间，
要为了自己的离苦而修行。

佛教徒并不会对业报投降，
业报如此呈现，就去战斗。

世间的每一个问题、
生命中的每一个问题，
当我们必须与它战斗，
而我们越过它之后，
我们就会发现自己成长了。

别沮丧气馁，
每一个问题全都在训练我们，
让我们更加强大。

包括麦琪妈妈本身，
在生命的早期，
不太有严重的问题，
与一般人差不多。

但在十年前来到寺庙，
就有严重的问题，
导致那时麦琪妈妈十分悲伤、难过。

然而，一旦我们回首过往至今，
我们发现曾经发生的问题，
让自己成长了，
我们能越多地如实地看见世间。

我们经常失望，那是好事，
我们将了知，所有的一切，
不是依我们所想的那样，
或成为我们想要的那样。

所有一切皆是随顺其因缘，
基于环境、各种因素或因缘，
而导致成为如此的状况，
而不是依我们想要它成为的样子。

尤其我们遭遇世间越多的问题、
遭遇越多的苦，
如果我们去训练，
就会让自己成长，
越能如实相地看见世间，
心越来越愿意接受实相，
源于世间的苦，就会越来越少。

因此，
遇到问题是好事，而不仅是损失，
遇到问题就去（与烦恼习气）战斗，
战斗不了就后退，
或背诵隆波教导的：
“有一天都会过去的”。

每一个问题，全都有时效性，
它并不会是恒常的。
我们去年面对的问题，
今年问题也消失了；
或是我们曾经拥有的快乐，
那快乐也消失了。

生命不断地迁流变化，
要训练，
我们不断地成长，

就会离苦越来越远。
我们的心越来越成长，
快乐就会越来越多。

麦琪妈妈说的是修行的结果，
让麦琪妈妈的快乐越来越多。
不曾因为选择这一条路而伤心，
仅有越来越多快乐，
我们未来的生命，
自知自己会如何，
且能够坚信，
我们不会因遭遇苦而动摇，
苦来了就去接受、去战斗，
那是每一个人必然遭遇之事。

然而这些训练，
让自己越来越越能如实地认识世间，
越来越成长。

大家去训练，
我们越来越成长，
我们的苦就会越来越少。

离苦的路真的存在，
我们自行看得见，对吗？

当我们修行的时候，
然后我们看到各种状态，
它就在我们的眼前演示生灭。

离苦、道果、涅槃，
它们真的存在，
源自于自己的成长，
我们将自己亲证。
要去训练！

～麦琪奥兰努（Ajahn Oranuch Santayakorn）
2019 年 12 月 24 日 1:16:43 ～ 1:21:06
第十二届泰国四念处禅修课程
泰译中：云无心

【一切皆可教导我们开发智慧】

我们心里生起了什么，
不用努力与之对治。

但若我们不断地努力去知道它，
它就会慢慢变化给我们看。
这里我们可开发智慧。

一旦我们不停地知道，
不久它就会灭去。
它灭去时，
它就变成保持中立安住的心。

因此当心不好的时候，
不用使它变好。
心不好，就如实观，
持续去知道它的变化。

它之所以苦，
是因为我们努力去对治它。

如实去知道，

每一样都可以教导我们开发智慧。

～麦琪奥兰努（Ajahn Oranuch Santayakorn）
2020 年 1 月 18 日
泰国解脱园寺
泰译中：飒然雅、高岩 ｜抄录：竹子

【让烦恼亏本】

生起的烦恼习气，
实际上源自于我们生生世世所积累的习惯。

就像每个人都积累了烦恼习气，
但是当它要运作的时候，
它一定会先与六触接触。
可能是和眼、耳、鼻、舌、身、心（任何一个）接触。

在关于心的这一部分，
举例来说，
我们突然想起某个人的脸，
它突然自己浮现出来，
这是想蕴在运作。

当它突然呈现了，它就开始想了，
想说这个人以前是如何、如何的，
曾经怎么好、怎么坏。

当我们去想，
我们的心就会随着生起的想法，
而感到满意或不满意。

简单地说它是一个“触”。
当“触”来触碰到我们的心，
如果我们有随眠烦恼，
假设碰到的是不好的触，
一旦接触了，
我们具有容易生气的随眠烦恼，
这个随眠烦恼，
它一下子被触碰到了，
就会造作出生气来。

当生气被造作出来的时候，
我们的职责是不随顺它。

不随顺它，就是——
不让它笼罩我们的心，
在身口上破戒；
不抗拒它，就是——
不去控制、压制它，
比如，当生气生起时然后就去压制下去，
这个不要做。

生气生起了，
不随顺，不抗拒，
看着它们运作。

当生气生起时，我们观察——
身体是一部分，生气的感觉在（胸口）这里，
有一个正在感觉的部分，
我们不断地去感觉这个生气，
观察——它是恒常的吗？

这个生气呀！
其实它就展现变化给我们看。
一旦它变化，然后它消失了，
就变成了中立安住的心。

如此，我们又再多得一份利润，
就是心方面的，是随眠烦恼的习惯，
它造作烦恼习气，然后它就亏本了。

如果我们这么做，
不随顺，不抗拒，看着它工作，
我们就得到了利润，即——
我们的随眠烦恼会一一减少。

～麦琪奥兰努（Ajahn Oranuch Santayakorn）
2020 年 1 月 18 日
泰国解脱园寺
泰译中：飒然雅、高岩 ｜抄录：竹子

【不迎不拒】

当我们有烦恼习气生起时，
这么去做——
不随顺，不抗拒，
看着它运作，
如此不断地去学习。

如果我们不断地这么做下去，
习惯生气的随眠烦恼就会渐渐减少，
每一次及时知道，都得到了利润。

但相反，接触后，
随眠烦恼造作出烦恼习气，
然后我们随顺了，
结果就是——
这个烦恼习气，它受到了迎合，
烦恼习气就会增加。
这个随眠烦恼，也就是这个习惯，
就又增加了一层。

因此，若顺其心意，
烦恼习气就增加；

但若不随顺，不抗拒，
不断去看心的运作，
我们的烦恼习气将慢慢减少。

～麦琪奥兰努（Ajahn Oranuch Santayakorn）
2020 年 1 月 18 日
泰国解脱园寺
泰译中：飒然雅、高岩 ｜抄录：竹子

【应对烦恼的三个实战方法】

烦恼习气比我们的力量大，
我们斗不过它，是吗？
隆波也教导过方法。

起先若我们可以直接观，
就是像刚才说的那样观，
就去观。

若观不了，
我们要退回到奢摩他，
因为奢摩他的原则就是——
心不好，让它好，
心不快乐，让它快乐，
心不宁静，让它宁静。

全部对治状况的行为，让心变好，
都属于奢摩他的部分。
例如：散发慈悲心，
或是忆念死亡，
如：我们很快就会死，他也很快就会死。

或用跟念诵在一起的方法，
跟念诵的词（佛号）在一起，
为了不去想这件事。

简单地说，
所有这些我们能做到对治状况的方法，
都属于奢摩他业处的部分。

首先是毗钵舍那，
心有力量就观下去，
但若没力量坚持不下去了，
我们就要打人、骂人了，
我们就要将嘴巴手脚都看好，
去帮助它思考，
用奢摩他帮忙。

若奢摩他也还不行，
忍受不了，
它又要去（伤害人）了，
另一种方法就是，
离开这个情形，比如先回避，
从这种状况中回避，
也就是走开、逃离出来。

隆波教了三个应对烦恼习气的方法，
有力量就去观，
没有力就用奢摩他帮忙，
真的受不了了就逃离。

（这三个）是呵护我们自己的方法，
呵护心，呵护我们的身和口。

～麦琪奥兰努（Ajahn Oranuch Santayakorn）
2020 年 1 月 18 日
泰国解脱园寺
泰译中：飒然雅、高岩 ｜抄录：竹子

【修习毗钵舍那的方法】

修习毗钵舍那的方法，
简单的原则，
佛陀教导说，
让我们把自己分成一个部分、一个部分，
然后看到每一个部分都在三法印的范畴。
（不超出三法印的法则）

麦琪妈妈的方法很简单，
我们先把身体分离出来，
先看到身体分离出来是一部分，
看到这个，身体先是一部分。

有一个知者的心，这颗心，
事实上对它的定义就是——感知。
如同今天隆波开示的，
心实际上就只是“感知”。

但是，
心有各种变化，迥异不同，
因为它和心所配对而起。

（麦琪妈妈把手指伸出来，指着中间的三个手指说）
三个中间的心所是，
感受——乐受、苦受、不苦不乐受；
记忆界定，也就是想蕴；
最后一个就是造作好、造作坏，
所有的烦恼习气就是在这个部分里面。

因此，我们修行时，
简单的就是——
我们看到身体是一部分，
烦恼习气也就在心的这里（胸口）生起。

如同刚才所教导的那样观，看它工作，
不随顺，不抗拒，看它工作。
看它生起，存在，灭去。
看它变化下去，
我们看到这个，就是（看见）三法印。

它属于分离四大和五蕴的原则之内，
然后看到每一个蕴，
都在三法印的范畴（不超出三法印的法则）。

当观烦恼习气时，
就这样观，
为了看到它呈现三法印。

像我们感觉心里的乐、苦、不苦不乐，
我们就去观察，
如同今天隆波教观感受。

就会看到，
乐来了，一会儿就变了，
苦来了，一会儿就变了，
中立的心，
一会儿也会不断地变化下去。

事实上，是我们五蕴分离，
然后看到每个蕴都不断地变化，
不断地看到每一个蕴都呈现三法印。

看到什么，就去观什么，
现在心里生起了什么，
就紧随着去知道，
去观下去。
每个都会展示变化，
每个都会展示三法印给我们看。

心也一样，
这个感知的心，有时就迷失了，
有时就通过眼、耳、鼻、舌、身、心去知道，
通过六个根门去知道或通过心去知道。

或有时它也会去迷失，
有时它也会去知道，
也就是说，这颗感知的心，
它也是不断生灭变化的。

这个行蕴，
就像所列举的烦恼习气一样，
也不断生灭变化着。

想蕴、记忆界定，
有时，它呈现某人的脸，
它要呈现，它就自己呈现，
我们没法控制，对吗？
没法阻止它，它就这么生起，
这也就是展现——
无法控制，不是“我”。

受蕴也就是苦、乐、不苦不乐（中性），
这个我们也没有办法阻止，
一有接触，它就不断地变化。

身体本身，
吸气，然后就必须呼气，
必会移动变化，不能一动不动。

这五个蕴要观当下，
出现什么就紧随着去看，
然后就会看到它的变化。
一旦有什么新的出现了，
就感知下去，
看到它不断地变化。

修行就是这么做，
将它们分成每个蕴。

分离蕴，就可以看到，
每个蕴都不一样，
然后每一个部分，
它们都是来了就走，
如此练习，不断地观下去。

～麦琪奥兰努（Ajahn Oranuch Santayakorn）
2020 年 1 月 18 日
泰国解脱园寺
泰译中：飒然雅、高岩 ｜抄录：竹子

【让心累积力量】

累的时候，做什么都不正确，
每个人要记住，
跟自己的家在一起。

念佛陀也好，观呼吸也好，
不用对其他的感兴趣。
坐着观呼吸，不断去感觉呼吸。
一会儿，根本不用来到宁静，
我们就会有力量了。

这里告诉大家休息的方法，
修行累了，
若谁念佛陀，就玩一样地不断念佛陀，
不断念佛陀、佛陀，
不感兴趣其他事。

不断地念佛陀，
不断和念诵词接触，
它就会有力量起来，
这是纯粹的奢摩他。
也就是心跟单一的所缘在一起。

但如果心又有力量起来了，
这时不要仅是跟单一的所缘在一起。
比如，我们呼吸，呼吸下去，
舒舒服服地呼吸，
然后一会它就走神去想了，
就及时知道，它走神了，
然后回来继续观呼吸。

这里我们变了，
从“跟一个所缘在一起修习宁静”，
变为“观所缘的运动变化”。
心跑了，及时知道，
身体呼吸了，及时知道，
不断地练习。

这个是训练让我们更有觉知（念），
这样会有力量。

当觉知（念）生起的时候，
它就如同我们醒过来。
在我们醒过来觉知自己的那一刻，
那是另一种类型的禅定。

它是很小的一种禅定，
隆波称它为“刹那定”。

这种短短的禅定，
它可以累积力量。

像走神了知道，走神了知道，
不断地去知道，
生起这种小小的禅定，
持续不断一瞬间、一瞬间地生起，
它会汇聚成为整体，
成为有力量的心，
那是和自己在一起的心，
去看身心的运作。

观察到了吗？
这种禅定不是跟所缘待在一起的那种禅定，
而是心安住的禅定。

～麦琪奥兰努（Ajahn Oranuch Santayakorn）
2020 年 1 月 18 日
泰国解脱园寺
泰译中：飒然雅、高岩 ｜抄录：竹子

【应该训练的三项功课】

我们大家应该训练的有三项，
第一、累的时候跟单一的所缘
轻松地在一起休息；

另一种，当心有更多力量，
就不断地——
走神了知道，
走神了知道，
可以得到安住型的禅定；

最后一种，
一旦心安住了，
就去看身心的变化，
这是毗钵舍那。

也就是说，
它取决于力量，
力量少、没有力量
就跟单一的所缘待在一起；

力量上来了，就训练——
心跑了，知道，
心跑了，知道；

当逐渐有力量了，
在日常生活中
不断地去知道身心的变化。

大家根据（心的）力量去调整。

～麦琪奥兰努（Ajahn Oranuch Santayakorn）
2020 年 1 月 18 日
泰国解脱园寺
泰译中：飒然雅、高岩 ｜抄录：竹子

【化弱点为优势】

当麦琪妈妈修行时，
看到最多的就是——
自己的烦恼。

当我们接触所缘之后，
我们的心就会不断地生起烦恼，
有时生起得多，
有时生起得少。

瞋心重的人，就常常生气；
贪心重的人，就常常生起贪心。
每一个人都有自己的弱点，
要观察，哪项是我们的弱点，
我们就以那项（弱点）作为观照的根基。

比如：瞋心重的人，
观照“生气”，
生气了，及时地知道，
“生气”是被观察的对象。
再次生气、再次知道；
再次生气、再次知道……

持续不断地训练，
我们的觉性就会频繁地生起。

事实上，我们的弱点，
即是让我们能获得最多训练之处，
如果我们以自己的弱点来训练觉性，
接下来弱点就会成为我们的强处，
觉性会越来越频繁地生起。

～麦琪奥兰努（Ajahn Oranuch Santayakorn）
2019 年 12 月 24 日 18:49 ～ 19:44
第十二届泰国四念处禅修课程
泰翻中：云无心

【如何生起慈爱？】

其实慈爱是友谊的意思。
比如：我们见到不认识的人，
我们对他友好，
这是有慈爱、有善意。

意思就是——
两个人相见，
我们对他友好，
我们没有把他当成敌人。

基础就是——
我们不想把他当成敌人，
我们先有善意。
然后就慢慢、一步一步地和他友好地交往，
接下来谁是怎样的，
就按照我们的职责和他交往。

只是我们先不要伤害他人，
这样就足够了。
然后慈爱它会慢慢地增多。

有时慈爱是因为这样而生起的：
我们不断地及时知道我们的烦恼习气。
比如我们见到这个就生气、
见到那个就伤心。

我们常常看到我们的烦恼习气。
当我们常常看到我们的烦恼习气，
我们就开始感觉到——
我们自己也有很多烦恼习气，对吗？

当我们及时地知道自己的烦恼习气，
我们去看到别人的烦恼习气，
就会更加理解。

好像他和我们也是一样的，
也都有烦恼习气。
就会接受、会愿意明白他人，
为什么他会是这个样子。

在我们明白他人的基础上，
慈爱就会生起得更多。

～麦琪奥兰努（Ajahn Oranuch Santayakorn）
2022 年 11 月 13 日 泰国解脱园寺
泰译中：行云流水


阿姜巴山

【真正拥有法的心】

事实上，
没有任何事物可以呵护佛教，
除了一颗真正拥有法的心。

佛陀曾经开示道：
“任何人见到法，即是见到我。
若未见到法，纵然站在我面前，
紧抓着我的袈裟，也并未见到我。”

有非常多自命为佛教徒的人，
到寺庙购买香、烛、鲜花
去顶礼与供养木质或铜质的佛像，
这不是真正的“礼佛”。

许多人礼佛是希望自己运气转好、
快乐、生意兴隆。
一旦生命中遭遇痛苦就去礼佛，
冀望佛像可以帮到自己。
然而佛像能做什么呢？

有时政治或文化发生转变，
那些庞大的佛像自身都难保——
被彻底摧毁。

在许多国家的历史上，
虔诚的佛教徒们曾经修建过
极为宏伟的寺庙与大型佛像，
可是一旦遭逢佛教衰退，
它们也就被摧毁或废弃了。

佛教的庙宇固然重要，佛像亦然，
但这些远不及抵达佛教真正的核心来得重要。
佛教在教导什么？
佛陀觉悟成佛又悟到了什么？
一定要了解这些，
才可以称自己为“佛教徒”。

～阿姜巴山（Ajahn Prasan Buddhakulsomsiri）
摘录自《中道》
2016 年 6 月 19 日 A ｜贵港南山寺
泰译中：禅窗

【精进地燃烧烦恼】

那些持戒的人，
认为自己持戒而别人不持戒，
自己是一个有戒的人，
别人一点戒都没有，
我才是最好、最厉害的——
这种人根本斗不过烦恼习气，
甚至连烦恼的皮毛都没沾到。

我们持戒是为了能够
慢慢地清除烦恼。

那些禅定很好的人，
认为自己的禅定很棒，
别人一点禅定也没有，
自己修得很好——
这种人连烦恼的皮毛都没碰到。

认为自己开发智慧了，
别人根本不知道如何开发智慧，
或是别人只开发了一丁点智慧；
认为自己非常聪明，别人非常愚痴——
这种人根本斗不过烦恼。

四念处并不仅仅是有觉性地去觉知
身内身、受内受、心内心、法内法。
在四念处里有一段非常重要的开示，
就是精进地燃烧烦恼。

精进地去让已经生起的不善法灭去；
精进地让尚未生起的不善法没有机会生起；
精进地让还没有生起的善法生起；
精进地让已经生起的善法更加茁壮成长。
这就是精进地燃烧烦恼的含义。

此处的精进并不是指一天经行 5 小时，
或是一天做手部动作 8 小时。
何时有觉性，何时才是在精进。

即使一天经行 5 小时，
但如果没有觉性，也不能称为精进。
即使一天做十四个手部动作 6 小时，
如果没有觉性，也不能称为精进。

～阿姜巴山（Ajahn Prasan Buddhakulsomsiri）
摘录自《你所不了解的“四念处”》
2017 年 6 月 4 日 A ｜常州宝林寺
泰译中：禅窗

【导向离苦之法】

有些人无法区分真正的法和文化习俗之间的差异。
有些人误以为修行必须要有这种仪式或那种做法、
这个不能做或那个不能碰。
那只是愚痴与迷信，
他们还无法区分法的实质与外壳。

佛陀曾以鼓来作比喻。
鼓乃是皮革所做，
时日一久，便会老化。
老化之后怎么办？再用皮革来补。
如此反复修补，
就会这里有个小补丁，那里有个小补丁。
一千年过去了，这个鼓同样还被称为鼓，
可是却没有任何一个部分是原先的了。

佛教自佛陀时代延续至今，
已经经历了两千多年。
因此，现在的这个“鼓”
已经经历了非常多次的东补西凑，
经过了各方面的装点和修饰，
或许几乎已经看不出原来的模样。

这导致现在学法越来越难，
法也显得越发秘不可宣。

在佛陀时代，
学法没有任何仪式，
佛陀碰到哪类根器的人，
就教导他相应的法，

有时甚至就在路边教学，
同时，也没有所谓的“大乘”、“小乘”，
有的仅仅是导向离苦之法。

～阿姜巴山（Ajahn Prasan Buddhakulsomsiri）
摘录自《法，毫无隐秘之处》
2017 年 6 月 2 日 B ︱常州宝林寺
泰译中：禅窗

【带来快乐之事，也必然带来痛苦】

真正聪明的人就会发现：
把自己的快乐一直寄托于——
外在的色、声、香、味、触等六尘上面，并不保险。
为什么？因为每个人都无法真正掌控和保证
始终接触到适意的六尘。

我们有时会接触到适意的六尘，
有时会接触到不适意的六尘。
即便碰到适意的六尘，
生起了快乐，但快乐也极其短暂，
很快就会灭去，
然后我们又要再次去寻找。

吃了好吃的食物，就要听音乐；
听了一会儿音乐，开始厌烦，
就这里参观参观，那里溜达溜达；
玩了一会儿觉得无聊，
就要把电话拿起来跟朋友聊天。

我们需要不停地寻找快乐，
而所找到的快乐只能维持非常短的时间，
之后就会灭去，然后我们又要继续去找。

一个聪明的人就会知道：
把自己的快乐寄托在这上面，
是不聪明的做法。
为什么？
因为任何事物若能给我们带来快乐，
那么它也必会给我们带来痛苦。

在座谁有对象？
对象会一直给我们带来快乐吗？
全禅堂的人都在摇头。
这就是事实，硬币永远有两面。
这就是五欲的隐患。

～阿姜巴山（Ajahn Prasan Buddhakulsomsiri）
摘录自《戒是大地》
2017 年 6 月 2 日 A ｜常州宝林寺
泰译中：禅窗

【记得】

在开发智慧之前，
除了具备观者的心之外，
还需要具备另一个工具，
那就是觉性（sati）。

觉性的意思是——
能够记得、能够忆起。
能够记得什么呢？
能够记得身的状态，
能够记得心的状态。

四念处里的觉性，
与世间所言的觉性不同。
过马路的时候不会被车撞到，
写字的时候不会写错别字，
这些都是世间的觉性。

佛教四念处里的觉性
是指“记得”——
记得当下的身是如何的、
当下的心是如何的。

～阿姜巴山（Ajahn Prasan Buddhakulsomsiri）
摘录自《毗钵舍那的修行方法》
2016 年 6 月 19 日 B ｜常州宝林寺
泰译中：禅窗

【中立是无法刻意制造出来的】

法，是以心传心的。
老师的心里若没有法，
怎会有法可传？
有的只是记忆，靠的是背诵，
即便语言一致，心却有着天壤之别。

因此，
并不建议大家稀里糊涂的到处参学，
去这里学学，到那里看看，
一年去好几个地方、好几座道场、
好几类禅修班，根本不是聪明之举。

我们依靠现在的智慧还无法区分：
什么是正确的，什么不是。
当然，老师也并没有说：
老师是（正确的）。

我们要以佛陀的教导来对照：
修行以后，戒是否越来越纯净？
是否有真正的觉性生起？
有禅定吗，心安住了吗？

是否正确地按照佛陀的教导去开发智慧——
以三法印的角度去看待世间了吗？
心对所有的一切越来越多的保持中立了吗？
心越来越多地放下了吗？
心越来越自由了吗？
我们要去对照和权衡。

佛陀教导说：心是无常的。
假如我们修行以后，
认为心是恒常的，那就错了。

知者的心同样是生灭的。
如果知者的心一直在觉知自己，
没有生灭，这也是错的。

佛陀教导道：
修行以后会看见世间的苦，
世间的毫无意义。
如果修行之后，有的只是快乐，
整日整夜整月整年的快乐，
那么肯定错了。

要以自己的修行
与佛陀的教导相对照。

佛陀曾经开示：
一位好的老师是梵行生活的全部。
另一次佛陀又开示道：
如理思惟，也就是不会愚痴地相信，
懂得聪明地与佛陀的教导相对照，
是梵行生活的全部。

当今时代，
我们并不知道到底谁是真正的善知识。
在佛陀的时代，
有佛陀为我们确认——
这位是已经证悟的阿罗汉，
可以跟随他学习。
而现今，
谁能够百分之百的确认说谁是谁不是呢？

因此，
我们并不能真正确认谁是善知识而谁不是，
所以一定要更多仰赖于如理思维。
用功修行，某天自己就会知道。

～阿姜巴山（Ajahn Prasan Buddhakulsomsiri）
摘录自《正确开发智慧的结果》
2016 年 6 月 20 日丨贵港南山寺
泰译中：禅窗

【别努力去做对】

在这条路上，
我们不可能一直是正确的，
而是一会儿对、一会儿错，
但是绝大部分时候是错。

错了之后，
我们就从错误中学习，
对的部分便会越来越多。

因此，大家一定要牢记一项原则：
千万别努力去做对，
而是去学习那些错误的。

比如，紧盯与呵护是错的，
要及时地知道。
努力呵护好的状态，要及时地知道；
心对各种境界与状态没有保持中立，
要及时地知道——就是这样
不断去及时知道自己所犯的错误。

佛陀悟道成佛以后初次讲法，
并未一开始便开示怎么做才对，

而是开示对修行者而言，
不值得去犯的两个错误。

打压、改造、呵护，
这是第一个错误；
第二个错误是放任心随顺烦恼习气，
一直迷失于眼、耳、鼻、舌、身、心，
无法觉知自己。

只要没犯这两个错误就对了。
在佛陀的初次讲法里，
祂并未说，
如果想做对，
一定就要这么做之类的话，
为什么？因为做不到。

我们一定要从自己已经拥有的事物当中去学习，
我们所拥有的就是我们正在做错的。
从错误之中慢慢学习，就会越来越正确。

～阿姜巴山（Ajahn Prasan Buddhakulsomsiri）
摘录自《毗钵舍那的修行方法》
2016 年 6 月 19 日 B 丨常州宝林寺
泰译中：禅窗

【学习不是为了成为佛教百事通】

对于一个真正希望直接契入修行的人，
他的时间是不多的——
很快就会死去，
所以要选择对修行而言必不可少的内容。

对于真正想要走上实修之路的人，
修行会非常艰难。
因为在每一个地方，
若要想真的找到佛教的核心和精髓，
都很不容易，
很多人都只是黏着于佛教的外壳。

佛陀住世时，
在他的教导之下，
很多人迅速证得初果、二果、三果、四果。

事实上，佛陀所教的内容非常少。
对于被教导者，
佛陀只选择适合那个人的、有针对性的、
精简的部分让他去实践。

修行并不是必须要知道整个藏经阁里的三藏经典。
藏经阁里的经书，
是佛陀用了四十五年的时间开示完成的。
我们不用以研习经典的方式去学习，
因为我们不是来研究经典的，
学习并不是为了把自己打造成一个佛教百事通。

佛法的目标只有一个：
彻底止息苦！

～阿姜巴山（Ajahn Prasan Buddhakulsomsiri）
摘录自《今天我们就是那只龟》
2017 年 6 月 2 日 D ｜常州宝林寺
泰译中：禅窗

【谁该为自己的苦买单？】

修行只有一个目标，
就是——彻底地离苦。
若想离苦，也只有一条路，
就是什么？
即是“认识苦”。

何为“苦”？
即身与心，它们是最苦的了。
真正为我们带来最多苦的，
即是自己的身与心，
而不是外在世间，
不是外在的人，
不是我们的朋友，
不是我们的父母、兄弟姐妹……

苦生于心，也灭于心，
苦并不会依靠他人而灭去，
不会仰赖外在的人——
外在的人必须对自己很好，才能不苦，
事实上，并非如此。

如果我们的心很愚蠢，心不聪明，
即使外在的人对我们多好，
我们都不觉得满足，
依然还是会苦的。

如果我们的心聪明、
心不执着、心不苦，
无论外在的人是怎么样的，
我们的心都不会有任何动摇。

因此，我们是苦或乐，
不能怪罪于任何人，
别怪罪我们的朋友，
别怪罪我们的父母，
别怪罪师父们，
别怪罪我们寺庙的其他人——
“因为你这么做，
因为你这么说，
所以我才会苦；
因为你不重视我，
所以我才会苦……”
其实，并非如此。

如果我们依靠自己，便能有快乐，
自身是饱满、丰足、不饥饿，

没有烦恼杂染，
谁也无法让我们苦。

他人最多仅是一种外缘的接触，
也就是业报恰好的安排。
一旦我们接触之后，
我们内心就会造作出烦恼杂染，
随后就会因为自己内心的烦恼杂染而苦。

这些苦，是心自己造作出来的，
我们错误的界定，也是心造作出来的，
那些不好的念头、
让我们苦的念头，
也是心自己造作出来的，
并不是他人让我们造作的。

当我们碰到好人时，
有时心也会自己造作不好的。
当我们碰到别人认为很好的外缘接触时，
有时我们的心也会自己造作出苦。

因此，各式各样的苦，
各种各样的烦恼杂染，
全都是自己造作出来的，
别怪罪别人。

逐步学习，
直至看到这些事物的实相——
即使自己的身与心，也无法掌控。

如此我们就会减少欲望——
想要强迫他人的身心，
期待此人或彼人，
应对自己这般好或那般好……

慢慢地去了解自身的实相，
当我们越了解自己，
我们就会越了解别人，
心就会慢慢地聪明起来，
便会如实地看到世间，
而后慢慢地松开执着与抓取。

～阿姜巴山（Ajahn Prasan Buddhakulsomsiri）
2021 年 1 月 27 日 53:57 ～ 58:33
快乐巴山精舍
泰译中：云无心

【逐渐迈向纯净的过程】

实际上，
每个人的内心都有烦恼习气，
假如碰到了问题，
一定要回看自己内心的烦恼习气。

有些事情大家要懂得一起商量、一起协商，
如果我们能够回看自己的烦恼习气，
那么在解决问题和面对问题的时候，
就会更加圆融。

每个人内心的烦恼习气都是极为厚重的。
我们要一边工作，
一边去看自己的烦恼习气，
看看自己所作所为的背后，究竟藏着什么？
事实上，每个人的行为、
言语和所作所为的背后，
都潜藏着非常多的烦恼习气。

我们要不断地去体会、不断地去观察，
去看我们的行为、举动、言语的背后，
究竟藏着什么。
这样观察的时间一久，

我们的思维、我们的语言、
我们的行为就会开始越来越干净，
对于法的领悟也会自然地获得提升。

这是一个什么过程呢？
这个过程其实就是在不停地断除自己内心的不善，
如果我们所想、所说、所做的背后没有了贪瞋痴，
那么在做事情的时候，
我们就是在播种新的因。

那些新的因里面是“无贪”、“无瞋”、“无痴”的，
如此一来，我们在法方面的一些良善特质，
也将会自然地茁壮成长。

这是一个基础，
它会让我们的心越来越干净、越来越清白，
直到有一天可以抵达彻底的纯净无染。

～阿姜巴山（Ajahn Prasan Buddhakulsomsiri）
摘录自《给居士们的教导》
2019 年 8 月 14 日
泰译中：禅窗


阿姜蘇納瓦

【归零】

阿姜苏纳瓦著 （Ajahn Surawat Sereewiwattana）
禅窗译

为了离苦的修行，
必须先具有觉性（觉知自己）。

正如佛陀教导：
“无论何时何地，
正念觉性都是必须培养的！”

觉性就是：
感觉到自己的身、
感觉到自己的心；

禅定就是：
观察所缘对象时，
心是安住的；

心有觉性 / 有定 +
持续地觉知一个所缘对象 = 奢摩他（禅定）；

心有觉性 / 有定 +
洞悉到名法与色法的三法印 = 毗钵舍那（内观）；

何时需要训练
觉知自己（有觉性）呢？

在日常生活之中；
在固定模式的专门练习时：

比如念经、礼佛、听法，
经行，禅坐（观呼吸、观腹部起伏、
手部动作等等）；

“有觉性——觉知自己”
相反
“没有觉性——忘记自己”

训练觉性（觉知自己）
如何训练呢？

较简单的方法就是感觉到：
“刚才我忘记自己了。”

“忘记自己”或“没有觉性”
就是指：

忘了自己，
没有感觉到自己的存在；
心冲进了“（念）想”里；

心跑到
眼所见之物、耳所听之声、
鼻所嗅之气、舌所尝之味、
身之触感；

心追随
自己的烦恼习气，
以及心里生起的种种现象；

如何观察——忘记自己了？

站立、行走、坐、卧时，
若没有感觉身体正在
站立、行走、坐、卧，
就说明忘记自己了。

听音乐或听法谈时，
若听不到音乐或法谈声，
就说明忘记自己了。

想的时候，若不知道
自己身体当下正在做什么，
就说明忘记自己了。

紧盯与专注一个对象直至
感到紧绷了，
就说明忘记自己了。

试着观察，就能体会：
看电影、电视时，
会忘记自己。

讲电话时，会忘记自己。
看见美女（帅哥）时，
会忘记自己。

生气、
烦躁不安、
郁闷时，会忘记自己。

做任何事的时候，
都会
忘记自己。

突然觉得自己
刚才走神了的瞬间，
那个瞬间就是“觉知自己”；

就在那一瞬间，
我们成为了有觉性的人
——觉知、觉醒、喜悦。

请记得
已经忘了的，就让它过去吧！
不要试图一直保持觉知！

知道
“忘记自己”的频率越高，
生起觉性的频率就越高！

当心里生起烦恼习气，
要觉知自己。
因为烦恼习气的职责就是
让我们忘记自己，
而去造作各种业。

烦恼习气
生起的时候，
要觉知自己。

一旦觉知
自心正在烦恼，要谨慎自己的
身与口（持守戒律），

然后
练习去看有烦恼的心，
轻松自在地旁观与知道。

如果
烦恼习气的力量大到
我们无法控制身与口的行为，

就先
以技巧让心平复，
让烦恼习气的力量下降。

一旦心
平静下来或是
烦恼习气的力量下降，

我们就能
训练觉知自己，
继续去看那个有烦恼的心。

当身体
生起苦受的时候，
心会跳进感受，于是便产生心苦。

学着去知道，
练习着去看见：
挣扎的心、烦躁的心、生气的心。

学着去知道、
练习着去看见：身体是一个部分，
感受是另一部分。

如果及时识破
自己的心，清楚看见身体和感受
是两个不同的部分，

心就会接受
当下正在呈现的实相，
心苦就会减少（快乐将会增多），

直至好像
身苦减轻了——
即使依然是同样程度的苦受。

一旦能够
自动频繁的有觉性（觉知自己），
那么在世间：

不会犯戒，
不会造作恶业；
能够快乐而正常地生活；

慈悲而善良的心
有足够能力在各种场合
圆满完成自己的义务与责任。

遇到大风大浪，
能够以智慧轻易化解。

一旦能够
自动而频繁的有觉性（觉知自己），
那么在佛法方面：

心将会
越来越频繁的
安住（有定）；

能够
了解名与色的实相：
无常、苦、无我

产生智慧
得以照见涅槃，
最终彻底离苦！

请记得
修行的原则

要轻松、自在地训练，
无需紧绷与紧张；

在白天经常提醒自己：
训练回来感觉身与心；

任何时候心里生起各种现象
或情绪，小心不要犯戒。

如果心里的情绪太过强烈，
先找方法让心平静下来。

总结
修行原则与方法

任何时候，知道当下
能够觉知到的最清楚的对象。

如果身体明显，
就觉知身体；

如果心情明显，
就觉知心。

只是知道身是如何的，
只是知道心是如何的；

一旦知道
身或心是如何的，便无须做什么
让它们改变成其它样子，

只要
如其本来的面目
而知道就够了！

觉知身与心，
以正确的固定模式来训练，
即使每天只有几分钟也可以。

如果喜欢念诵，
就透过念诵来
觉知身心；

如果喜欢走路，
就走着
觉知身心（经行）。

如果喜欢打坐、坐着默念
或者坐着做手部动作，
则坐着觉知身与心！

今天的练习没有结果，
明天继续！

别偷懒，不气馁，不放弃；
某一天，道、果、涅槃
必然呈现在眼前！

从清晨醒来
直至晚上睡觉之间：

持戒，
并且培养觉性来
觉知自己，觉知身也觉知心；

而后，
心会成为
知者、觉醒者、喜悦者！

～《归零》完结～

【关于“清除烦恼”的迷思】

学员问：

请问老师，烦恼潜藏于内心，
接触所缘才会呈现出来，
若想断除烦恼习气，
是否必须不断地接触所缘？
因为接触越多，
烦恼就不断地冒出来，
冒出来后，就消失了。

因此我们是否不断地以各种境界锻炼，
烦恼就会消除得越快？
如果一整天待在那里，就清除得很慢，
是不是如此？

阿姜苏纳瓦回答：

不是。
当我们一个人独处时，
即使没有某部分的烦恼，
但依然还是有烦恼，
比如：迷失。

贪没看到，
或没有贪，
没有瞋等，
但尚有迷失，
尤其是“迷失去想”。

因此，
当我们没有什么外缘来接触，
令生起很多其他的烦恼，
我们就观“心的迷失”。

因此，我们一直都可以修行，
并不必须刻意寻找什么所缘来接触，
好让烦恼生起。

比如：现在闻法时，
你观察到吗？
有时还会迷失。

因此，
并不必须寻找什么外缘接触，
好让那些特别的烦恼生起。

～阿姜苏纳瓦（Ajahn Surawat Sereewiwattana）
2018 年 11 月 29 日 02:19 ～ 05:10
第十届泰国四念处禅修课程
泰译中：云无心


阿姜納

【修行，仅此而已】

应该如何继续用功？
掌握好原则，然后去实践。
就这么多！仅此而已。

修行没有什么复杂的，
没有什么麻烦的。

从开始修行到修行很久的人，
每个人都在做同样的事情，
没有什么变化，
变化的只是知识、理解和经验。

～阿姜纳 (Ajahn Nat Sriwachirawat)
日常生活中正念发展课程
2022 年 11 月 25 日（nat651125A)
泰译中：行云流水

【培养新的习惯】

刚刚发展觉性，
先不用考虑智慧，
如何才能看出来——
今天我们有觉性吗？
能觉知自己吗？

一步一步地修，
刚刚开始训练，
就看看我们今天是否忘了观？
忘了观，就找张纸贴在墙上写着
“发展觉性、观心、观心”
把它贴在脚尖吧！
醒来就看到，
这样做是为了养成新的习惯，
习惯去观。

当会观，就回来观——
今天我们“觉知自己”生起得频繁吗？

～阿姜纳 (Ajahn Nat Sriwachirawat)
2016 年 4 月 2 日（nat590402B)
傍巴公培训中心
泰译中：行云流水

【舒舒服服地念诵】

减少刻意性，它就不会累。
太刻意它就会有点僵硬。

紧盯像什么呢？
就像站在钢丝上，
怕掉下来之类的，
走钢丝就像杂技一样，
别到那个程度！

念诵不用那么频繁也行，
舒舒服服地念诵，
减少刻意性、减少紧盯。

只专注在一点、
看一个点，
这个肯定累的。

试着拉大间距舒舒服服地念诵。
就像思维时不必大声（用力）思维，
只需轻轻地想。

～阿姜纳 (Ajahn Nat Sriwachirawat)
2022 年 11 月 25 日 (Nat651125B)
泰译中：行云流水


阿姜妮

【阻碍修行的烦恼】

阻碍我们修行的是——
贪爱、我见、我慢
这三个重要的（烦恼习气）。

什么多多（生起）的，
即是烦恼习气重的。
我们不要随顺它，
但也不勉强直至干涸，
直到痛苦不堪，
因为如果苦了就难修行。

因此，
修行就是像平常一样地跟它在一起，
但及时知道它，
且有快乐地跟它一起走。

这并不表示
我今天必须没有烦恼习气 ，
这是不可能的。

烦恼习气积累了不知道多少，
修行一两年就要马上断尽，
这不可能的，
只是别让它笼罩（而已）。

～阿姜妮（Ajahn Nitiya Petchpaibool）
2017 年 12 月 3 日
帕那塔科蒂考寺 清莱
泰译中：行云流水

【快乐总是转眼即逝】

过去的生命，我们也看见，
我们如其他人所做的那般，
我们努力做一个好人，
但我们依然不时地持续有苦。

感觉到吗？
为何苦没有终点，
总是循环往复？

从小我们就努力做父母的好孩子，
父母教导我们，
有时我们不想做，但也努力去做，
为了让父母舒心、快乐，
自己却不快乐。

父母让我们努力读书，
学习很多才会很棒，
学习很棒，毕业后才能获得好工作。

过去的生命，
我们努力地做些什么，
认为这么做了能让自己快乐，

然后那份快乐仅是一瞬间，
我们又再苦了。

我们认为我们读书很棒，
获得很好的工作，就会有快乐，
然后工作时，真的有快乐吗？
其实快乐就只有一天——
就是领薪资的那一天，
领到新资之后，又再苦了。

我们又努力：
我们毕业了，长大了，
我们必须找到好的伴侣，
那就可以获得快乐，
然后真的快乐了吗？

谁结婚了？（已婚学员举手）
有快乐吗？
仅是短暂的，
然后："呃！为何如此？"
对方也是同样的感觉，
他也是仅有短暂的快乐，
然后："为何如此呢？"

然后生育孩子，
我们又像父母曾经对待自己一般，
希望孩子很好，希望他很棒，
看到吗？全然一样，
孩子也没有真正的快乐。

看到吗？
在生命里，我们不断地寻找快乐，
快乐如同幻象，瞬间生起又灭去。

我们的生命，如果比较……
谁养狗或养猫？没有不同。
谋生找吃，得到食物就有快乐，
有伴侣、有孩子，全是负担。

但我们是人类，
我们与一切动物有别，
我们与动物不同的。

佛陀曾经开示，
人界拥有可以提升的心灵，
若要能提升自心，
我们必须了解它、认识它。

～阿姜妮（Ajahn Nitiya Petchpaibool）
2019 年 3 月 15 日 A 00:49 ～ 05:46
第十一届泰国四念处禅修课程
泰译中：云无心


阿姜松

【何谓真正的修行】

有些人喜欢说，
修行是经行和坐禅，
事实上不是。

我们每时每刻都可以修行实践，
我们行、住、坐、卧、
吃、喝、做、说、想，
如果我们有觉性一直紧随着知道，
那就是我们在实践、
那就是我们在修行。

而不是我们在坐禅，
然后就说我们在坐着修行，
如果打坐了心不正确，
那不称之为“修行”。

～阿姜松（Ajahn Napatpol Kunatanasate）
2018 年 08 月 31 日
泰译中：行云流水

【修行的年资，并不重要】

好几个人问老师：
为什么你只是修行极短的时间，
就能达到如修行好几十年的人一般？

事实上，那并不重要，
并不是我们看到
谁已经修行了十年、二十年，
或谁只是刚刚修行。

法是中性的，
取决于我们心是否明白。
因此，我们不能说此人修行很久，
应该领悟较多。

因为我们在轮回中所累积的，
出生多生多世，
我们不知道自己已做过些什么。
有些人也许建立得很好，
有些人也许建立尚不足。

但那些全都不重要，
重要的在于我们是否还准备继续前进，
重要的是当下我们的觉性多至什么程度，
我们是否有正确的禅定，
我们开发智慧至什么程度。

如果我们有禅定，
我们有开发智慧，
即是我们依然还在道上。

一个人何时成就，
那并不重要。
我们要看自己究竟了解自己多少，
有哪些烦恼我们尚未及时看到？
有哪些不好的习惯我们尚未断除？
那是我们必须不断省察和扪心自问的。

～阿姜松（Ajahn Napatpol Kunatanasate）
2019 年 3 月 13 日 12:52 ～ 15:58
第十一届泰国四念处禅修课程
泰译中：云无心


阿姜沃伊

【直击核心】

其实当我们喜欢宁静，
当它不宁静时，
心它就会挣扎、渴望、寻找宁静，
因为它喜欢。

事实上，
心它也在演示“法”给我们看，
说：“心无常，一会儿宁静，
一会儿不宁静（宁静消失）”…

忍耐是正确的。
因为无论如何，
这种“不宁静也呈现三法印，
它同样也会消失。”
（只是它不会如你所愿那般走得太快）。

越是努力摆脱它，
它越呈现给我们看说：
“我（心）是无我的，
控制不了我”。
就在这里！直接观这一点。
像这样老老实实打它的头！

～阿姜沃伊（Ajahn Kittiya Pholkerd）
2021 年 6 月 1 日
泰译中：行云流水

【像局外人一样去观察】

去观察，在实践时，
不管是固定形式，
还是固定形式以外的（日常生活中），
当我们在观身或观心时，
是否有太多的“尽量去知道”？

比如：刻意得太强了、
跳下去知道，
要像局外人一样去观察。

不要做什么超过“知道”，
如其所是地知道它。

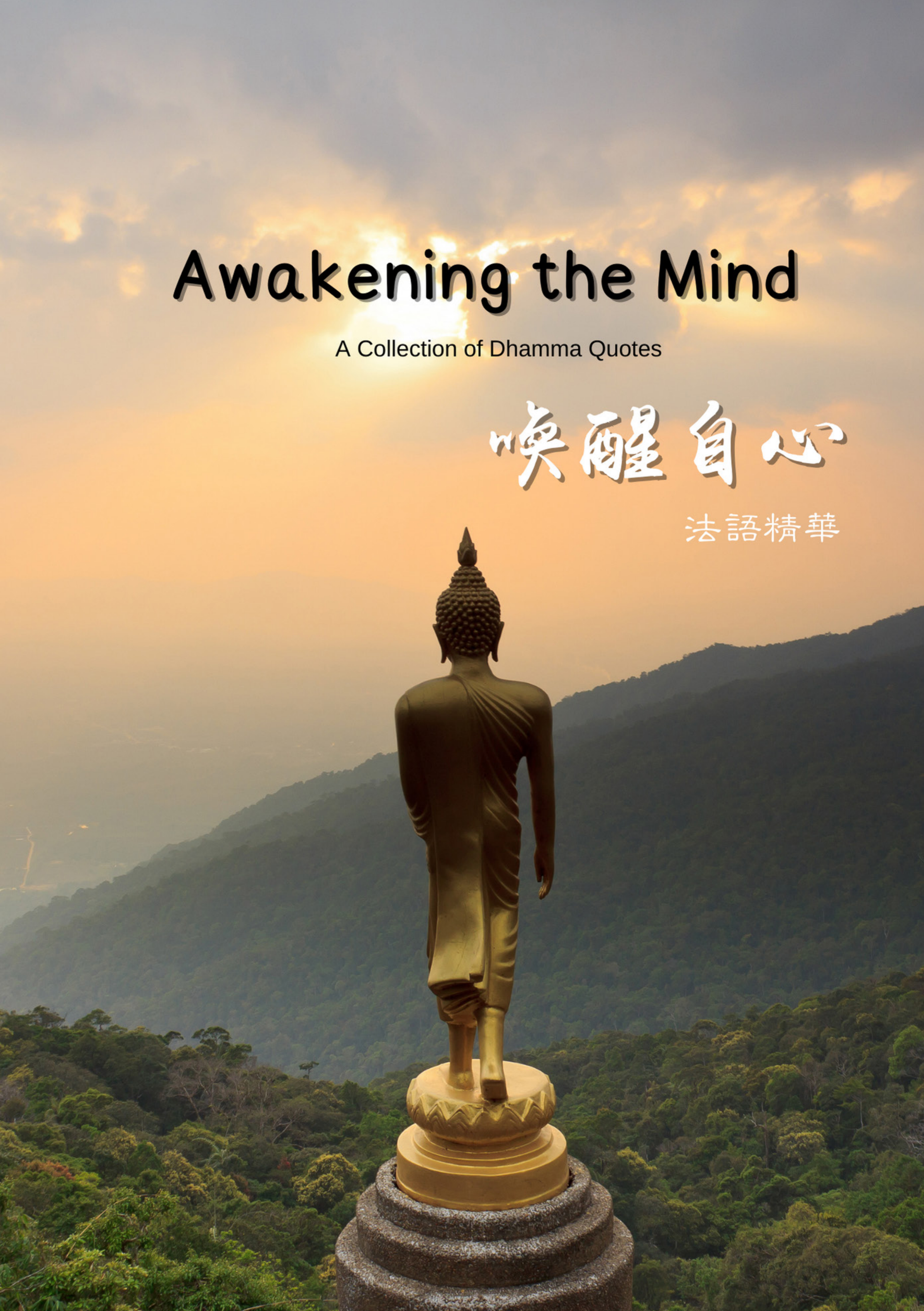
～阿姜沃伊（Ajahn Kittiya Pholkerd）
2022 年 1 月 13 日
泰译中：行云流水

【想要修行不是路】

如果有“想要”地去修行，
心就不会真正开发智慧，
因为心被烦恼习气笼罩着。

要观察这个“想要”，
然后才能开发智慧。

～阿姜沃伊（Ajahn Kittiya Pholkerd）
2022 年 1 月 13 日
泰译中：行云流水



Awakening the Mind
A Collection of Dhamma Quotes
喚醒自心
法語精華

Contents

Prologue and Acknowledgement

“Awakening the Mind” is a gift of Dhamma from Malaysia’s First Satipatthana Meditation Retreat to the participating students. The book is divided into two parts, namely: the quintessential collection of Dhamma quotes from Venerable Luangpor Pramote Pamojjo and Luangpor’s appointed teachers in both Chinese and English.

Venerable Luangpor Pramote Pamojjo is one of the most venerated meditation masters in Thailand at present. Luangpor’s teachings are clear, refined, direct, complete and point directly to one’s mind. Akin to a GPS navigation system, Luangpor guides Dhamma learners onto the path towards freedom from suffering, with kindness and compassion. The teachings given by Venerable Luangpor Pramote Pamojjo and his appointed teachers can be described as,

A compass for strays,
A lamp in the darkness,
An oasis in the desert,
A bonfire in the snow.

We are sincerely grateful to Venerable Luangpor Pramote Pamojjo for being in this world, and doing all he can to guide us on the path to liberation. Luangpor’s disciples who had followed the way and experienced the joy of Dhamma, had narrated these Dhamma words, so we could follow their trails and practice the path of freedom. We sincerely thank the appointed teachers for their wholehearted, patient and tireless dedication in teaching, so that the lost ones like us can find our way home.

We give thanks to the Chinese and English translators of this book, who have contributed selflessly to the propagation of Dhamma. Without the efforts and dedication from our predecessors, this treasure that leads to liberation would not be in circulation, and this book would not have been printed.

With only two weeks for editing, excerpting, translation and typesetting, we were not able to include more of Luangpor and the appointed teacher's invaluable teachings in this book. We were also not able to complete the English translation of all Dhamma quotes in this book. We are deeply regretful and apologetic for this. Any errors, mistakes and omissions in this book are entirely due to the responsibility and negligence of the editors. We hereby sincerely repent and seek forgiveness from the Triple Gem, Venerable Luangpor Pramote Pamojjo and all the appointed teachers.

We would like to offer a sincere blessing;
May you, the reader truly understand the essence of the Dhamma,
May you benefit from the coolness and clarity of the Dhamma,
May you attain ultimate liberation,
May all sentient beings benefit from the Dhamma!

Shi Ne Ling Monastery, Malaysia
8 March 2023


Luangpor Pramote Pamojjo

Where Is the Mind?

This mind,
Just simply knows,
it is a “Knower”.

In fact,
The mind is the “Knowing”,
It does not have a substance.

Knowing through the eye faculty, is termed “eye-consciousness”,
Knowing through the ear faculty, is termed “ear-consciousness”,
Knowing the mind’s cognition, is termed “mind-consciousness”,

Thus, in actual fact,
The real mind is intangible and formless.

The mind is just the knowing itself,
It is like suffering and happiness,
It is without substance,
It is just a knowing only.

Painful feelings, joyful feelings,
Are all without substance.
Good, bad, greed, hatred, delusion,
Are just a type of feeling in the mind.

The mind is the knowing itself,
It is not a person, not me,
Not him, not sentient beings,
It can only know the object.

The knowing of the object for the eye faculty,
Is termed “eye-consciousness”,
The knowing of the objects for the ear, nose, tongue, body and mind,
Are respectively termed ear-consciousness, nose-consciousness,
Tongue-consciousness, body-consciousness and mind-consciousness.

Try to observe,
If we’ve seen “knowing itself”,
We will realize that “knowing itself”
Is also not “me”.

~ Luangpor Pramote Pamojjo
19 August 2019, A
Wat Suan Santidham
Chinese-English translation by 普悦

Is "Good", Really Good?

The "Good" in Buddhism
Is unrelated to happiness, calmness and goodness.
Good or bad depends on whether it is known.

For example,
Even though joyfulness of mind is wholesome,
In the absence of awareness,
This is "bad".

Another example,
The mind is angry,
We know the mind is angry,
Even though the mind is unwholesome,
We are aware it is unwholesome,
This is "good".

So good or bad,
Depends on whether we can know so promptly.
If there is awareness of body and mind,
Then it is termed as "good".

Therefore, it is okay for habitual afflictions to arise in the mind,
We must know so frequently.
In due time, we will see that,
Everything arises and falls away,
None of the phenomena are eternally unchanging.

~ Luangpor Pramote Pamojjo
20 August 2017 B
Wat Suan Santidham
Chinese-English translation by 普悦

How Does Stable and Equanimous Samadhi Arise?

How can stable and equanimous Samadhi arise?
By choosing a certain meditation method,
And knowing the state of mind that is unstable
And not equanimous promptly.

Nothing needs to be done to create a stable and equanimous mind,
Just practice a certain meditation method,
For example, chanting the Buddha's name, or observing the breath,
And know precisely the moment when the mind becomes unstable.

A mind that is unstable,
Is a mind that is running around,
It runs to the eyes, ears, nose, tongue, body and mind,
It runs away, slips away, it is not stable.

For example,
When thinking,
The mind runs to the thoughts.
When observing the breath,
The mind runs to the breath.
When seeing,
The mind runs to the object that is seen.
This is how the mind runs.

After choosing a certain meditation method,
Know the running of the mind promptly.
Because a mind that is wavering, is an unstable mind.

After the mind runs away,
"Satisfaction" or "dissatisfaction" will arise.
This is already the next episode.
Take it a step further,
And know this instantly too.

Sometimes defilements will arise.
Know that the mind is running in search of defilements,
Next the mind will dislike the defilements.
Know the "dislike" promptly and
The "dislike" will cease,
And the mind gains equanimity.

~ Luangpor Pramote Pamojjo
16 June 2018 A
Wat Suan Santidham
Chinese-English translation by 普悦

A Protection Verse to Weather the Storms

When suffering arises,
Don't just wait desperately, asking
When will it end?
Treat it as ordinary,
It can come,
And it can go.

Some people's minds are very weak,
So Luangpor taught him to recite a line of verse (gāthā).
When life is full of suffering and nothing can be done,
Just recite this verse.

This line of verse is very short;
"It will be over soon",
This verse has been taught for ages,
In any case, Covid-19 will also be over.

Some people are lovelorn,
Their world is pitch black.
The sky is somber and murky.
The birds never sing,
Life is extremely depressing.

Anyone who has been lovelorn will know,
It is like there is no way out,
Everything is pitch black.
For this reason, it is necessary to recite:

"It will be over soon",
It will really be over,
There is no eternal suffering in this world.

If the mind has wisdom to understand such a truth,
Then there will be no more suffering.
If true wisdom is not available to understand such a truth yet,
Then we can encourage ourselves;
All the suffering will be over soon.

When the mind is cool and tranquil,
It will be able to face all sorts of problems,
And meet them in a comfortable way.
Though life is very difficult,
The mind is not worried,
The mind doesn't suffer.

If we can live in this world
And the mind doesn't suffer,
That is most extraordinary.

~ Luangpor Pramote Pamojjo
11 December 2021, 04:50~ 07:07
Wat Suan Santidham
Chinese-English translation by 普悦

The Present Seems Real; In Reality but a Dream

When we are in each momentary situation,
Everything feels real.
Sometimes happy, sometimes painful,
All so vivid,
Yet once it's over,
There is no more meaning at all.

In fact,
In this very moment,
Life is like a dream,
Devoid of any substantiality,
Just that we have mistaken it
For real.

The process of unfolding conditions
Has completely dominated our mind,
Causing the mind to suffer at times, be happy at times,
To be good at times and bad at other times.
Spinning with changes ceaselessly.

Instead of letting time fly,
Or always realizing the insubstantially of the past only on hindsight,
We might as well train ourselves to live in the present.
Until we see that,
Even this very moment,
Is absent of substantial meaning.

Since beginningless time,
The world is like an illusory dream.
But we get lost in it,
Mistaking it for real,
Still dancing with it endlessly.

Right from the beginning,
We are already mistaken that the “self” exists;
Since the “self” exists,
Surrounding things also exist,
Then the entire world becomes a real thing.

If we investigate the “self”,
We will realize that the five aggregates are empty,
Without any perceptible substance.
Substantial meaning cannot be found
In the phenomena surrounding the body and mind.
The entire world does not make much sense,
There are only constantly changing phenomena.
Because of such changes,
The sense of time came into being.

If we practice living in the present,
Investigating the present frequently,
We will see the Truth.
We will see clearly if the “self” is real.

~ Luangpor Pramote Pamojjo
1 January 2021, 00:49~ 11:25
Wat Suan Santidham
Chinese-English translation by 普悦

Read Your Own Mind

Practice is not difficult,
It is difficult only for those who don't practice.
Having read countless books,
From now on, read your own mind.

Read your own mind,
Be a "reader", not an "author".
Neither adorning the mind like this
Nor acting like that,
All that is needed is just to "read".
The mind is happy, know so,
The mind is suffering, know so,
The mind is good, know so,
The mind is bad, know so.

Keep reading like this.
Just be a "reader", not an "author".
Neither altering,
Nor judging,
Nor directing.
Whatever the mind is like,
Just know it as it is.

Just practice persistently, it is not difficult.
Eventually you will come to realize;
The Dhamma taught by the Buddha,
Is simple,
Suitable for every ordinary human being.
Everyone can realize it for themselves.

~ Luangpor Pramote Pamojjo
29 April 2009
Sukhothai Thammathirat Open University
Chinese-English translation by 普悦

What Is the Purpose of Cultivation?

What Luangpor taught
Is about the essence of Dhamma;
What is the purpose of our practice?
One must know that
It is to be free from suffering.

To be free from suffering,
One must know that
Suffering originates from desire.
Desire is wanting the body and mind to be happy.
Wanting the body and mind to be free from suffering.

Desire arises,
Because the Truth is not seen;
The body itself is suffering,
There is only more or less suffering,
And not both suffering and happiness.

And not seeing the truth,
The mind itself is suffering,
There is only more or less suffering.

But we think the mind is suffering at times and happy at others.
Thinking there is both suffering and happiness, we struggle;
Wanting happiness,
Wanting to escape from suffering,
Then desire will arise.

Thus, we keep on,
Knowing the body,
knowing the mind.
This is the answer.

Hence the Buddha taught;
The Four Foundations of Mindfulness
Is the only way to freedom from suffering.

What are the Four Foundations of Mindfulness?
It is knowing the body and knowing the mind.

~ Luangpor Pramote Pamojjo
27 December 2019
Wat Suan Santidham
Chinese-English translation by 普悦

Practice is Difficult for Those Who Like to Complain

It is normal for mistakes to show up at work.
But every volunteer is doing their best
With genuine sincerity.

Therefore, those who have come to listen to the Dhamma,
Don't just keep complaining about this or that.
The process of practice will be difficult
For those who like to complain.

In the past, when Luangpor visited temples in search of the Dhamma,
Luangpor never complained.
An example was when the Kruba Ajahn assigned the attendant
To arrange a monk's quarters for Luangpor.
However, the attendant was busy
So he let Luangpor find the monk on duty to arrange this.
The monk on duty disagreed with the arrangement and said,
"You are just a lay person, so you can't stay in the monk's quarters."

Luangpor didn't say much after hearing this,
Because it is possible to live under a tree.
There is no problem at all.
If it rains and becomes impossible to stay under the tree,
Luangpor would hide under an empty room.
Luangpor never lamented or complained about anyone.

In those days,
When Luangpor went to the temple,

Luangpor do not know anyone,
There was even nothing to eat.
If there is nothing to eat, then don't eat.
It doesn't matter if you don't eat for one or two days.

Luangpor did not complain.
I was just practicing diligently on my own,
To realize my personal goal
Of advancement in morality.

The so-called personal goal,
Is not about pursuing personal rights
Or influence or anything like that,
Rather,
It is about gaining satisfactory results from the practice over time,
Attaining progress in our spiritual development.

Wanting progress in personal improvement,
When we are constantly complaining
And lamenting about others at the same time,
Is impossible.

The purpose of practice
Is to reduce afflictions and defilements,
Because our enemy,
Is none other than our afflictions and defilements.

Keep knowing and understanding our own minds,
Everyone must go and practice diligently!

~ Luangpor Pramote Pamojjo
24 October 2020, Wat Suan Santidham
03:05~ 05:18
Chinese-English translation by 普悦

The Ultimate Cultivation Technique – Mindfulness of Death

Make time for practice every day.
If nothing can be done,
Be mindful of death continually.

We don't know when we will die,
We don't know when we will fall sick beyond self-care.
Keep reminding ourselves continually every day,
In this way, we won't be negligent.

Frequent reflection on death,
Termed "mindfulness of death" (Maraṇasati),
Will lead to Samadhi,
And the mind will gain tranquility.

For example,
The mind is very scattered,
Full of greed,
Full of anger with this or that person.
Then if we reflect on death, we will understand ---
No matter how much greed there is,
Eventually all that is sought must be abandoned,
Not a trace will remain.
Our home, our family, our wealth…
Eventually everything must be abandoned.

Once death is reflected upon,
It makes no sense to want so many things,
In this way, greed is reduced.

Anger, hatred…
Reflect on death,
He will also die,
I will also die.

During the Ayutthaya Period, the ancient ones
Got angry with each other,
Hated each other, killed each other.
There are winners, there are losers.
All these has passed, until this day.
No one loses, no one wins.
Those who claimed victory,
Became mighty and strong,
But in the end, they also died.

As we continue to reflect, we will feel:
Why should we be angry with each other?
Not long after being angry with each other,
We both must die.
Then greed and hatred will ease gradually.

Frequent reflection;
The Buddha said that in every mind of consciousness,
He was constantly mindful of death.
In the past Luangpor did not understand,
How to be mindful of death in every mind of consciousness?
Is there absolutely nothing else do?

After practicing, I gradually understood,
Death is with us all the time,
Exhaling, we die from inhaling,
Inhaling, we die from exhaling,
We die between each exhalation and inhalation.

Death is in every posture,
Now we are sitting, after a while the sitting posture dies,
And the lying or standing posture will arise,
We die in each posture,
We die between each exhalation and inhalation.

If we are constantly mindful in this way,
The mind will become tranquil naturally,
Not knowing why we want to struggle,
Not knowing why we want to love, why we want to hate,
In the end, everything is a dream, everything is futile.

Keep reflecting continually.
If you don't know any other meditation object,
Then be mindful of death,
It is the simplest.

~ Luangpor Pramote Pamojjo
16 April 2022, Wat Suan Santidham
14:00~ 16:03
Chinese-English translation by 普悦

Where Is the Training Ground?

Actually practice is not abstract,
Just practice in real life.
There is no need to retreat into deep mountains and forests.

Practice is about learning and understanding our body and mind.
No matter where we are,
We have the body and mind,
They are not only in the temples.

The body and mind is everywhere,
Hence practice can be done anywhere.
Practice is about learning and understanding the truth
Of our body and mind.

~ Luangpor Pramote Pamojjo
29 April 2009
Sukhothai Thammathirat Open University (STOU)
Chinese-English translation by 普悦


Phra Ajahn Krit Nimmalo

Good is ok, Bad is ok too

Don't expect only good things in this life,
Or don't expect that
All that is encountered will be good after cultivating,

The real good thing that is needed, is namely:
A mind that is willing to accept the truth---
Bad things do happen.

The pitfall for practitioners is
Wanting good things.

After practicing with the meditation object,
Wanting quietness, wanting to be still,
Wanting to see something good.
Happy, if a divine eye or some Nimitta has arisen.
Elated, the moment something is seen.
Elated, but not knowing "elated",
Is equally useless.

If we set an expectation
To see only good things,
We will usually be disappointed.

For example: we set an expectation;
We must be peaceful!
Then we go and practice,
And it is not peaceful, then we feel disappointed.
What happens after disappointment?
The mind will suffer.

For example,
Suppose we are observing the breath,
But the mind refuses to be with the breath,
Wandering off to think about this and think about that.
Once the wandering off is known,
Then there is dislike of the wandering off,
And not "just be aware".
Instead we are being aware from a state of dissatisfaction.

And it doesn't stop there,
Seeing the mind wandering off, feeling dissatisfied,
And immediately pulling the loitering mind back.

This is still not enough,
Several steps had already gone wrong.
It was wrong right from the beginning ---
Applying the mind to only get peacefulness,
This first step is already incorrect.

Once the scatteredness and wandering off a moment ago is known,
The mind dislikes it, so another mistake is made.
Or pulling (the mind) back, this is also incorrect.
Already three mistakes have been made.
After pulling (the mind) back,
Afraid that it will run again, we suppressed to stillness.
Virtually every step along the way has been wrong,
Right from the beginning with the expectation of "(It) must be good".

Expect, what to expect?
Expect to be bad, is it ok? (Laugh)
Not expecting that it must be good or bad,
But expecting to know the truth.

Is it ok that it good, know it is good as well.
It is also ok that it is bad, if it is bad, know it as well.
We don't expect good or bad,
But expect to know.

The so-called "know", means;
Know it as it is.
Every good or bad experience,
All become lessons and experiences.

A Practitioner who expects that "must be good",
Will get lost in elation once they see good states arise.
Still they are lacking awareness.

Once there are bad states,
They are immediately dealt with to make them good,
Rushing in to interrupt,
This is equally useless.

Therefore, our starting point,
Our attitude in practice is --
Seek to "know",
And not seek the "good".

Lessons can be gained from the "good"
Lessons can also be gained from the "bad".

~ Phra Ajahn Krit Nimmalo
11 March 2019 A, 09:42~ 16:22
The 11th Thailand Satipattana Meditation Retreat
Chinese-English Translation by 普悦

Treat Each Other With Loving Kindness

Loving kindness is wishing others to be happy.
Later on, it will bring about the development of other virtues.
There will be sacrifice,
There will be giving.
By giving things,
Giving forgiveness,
The mind will be more tolerant.

If loving kindness is boundless,
The mind will be more clear and more free.

If loving kindness is limited to certain people, certain groups,
If it is someone outside the group,
And we will start to feel uncomfortable.
Then we must continue to develop loving kindness,
Allow loving kindness to be more boundless, more far-reaching.

Just like the infinite kindness and compassion
Of the Buddha and his disciples.
The more infinite loving kindness is present,
The more suffering will be non-existent,
Because whoever is seen is treated with loving kindness.
There is only loving kindness no matter who is seen.
It is only a matter of the mode of loving kindness.
Different situations will call for different loving kindness.

~ Phra Ajahn Krit Nimmalo
12 November 2021
Chinese-English Translation by 普悦

Loving Kindness for Ourselves

To be kind to ourselves, is to develop ourselves,
To know our defiled habits in a timely manner,
Not allowing these defiled habits to harm us again.
To be aware promptly when there is anger,
Not to let anger harm again,
Until it becomes suffering for no reason.

When whatever suffering arises,
Be kind to ourselves.
May I be free from suffering,
May I be happy.

Don't hate anyone.
Before an unwholesome thought destroys others,
We are already destroyed.
When an unwholesome thought destroys others,
It has already destroyed us first.
Be compassionate to ourselves,
Then we can break free from it.

~ Phra Ajahn Krit Nimmalo
12 November 2021
Chinese-English Translation by 普悦

Homeland

If there is awareness of the body, sensations, mind and Dhamma.
This, ah, is called living in the homeland.
But if the mind is foggy, intoxicated, going to think,
Going to scatter,
Not aware that the mind is scattered,
This, is to leave the homeland.

If the scattering can be known in time,
You can still return to your homeland.

~ Phra Ajahn Krit Nimmalo
Preaching at the Young Buddhists Association of Thailand "1 Days of Meditation Let the Mind Abide and be Neutral"
February 5, 2023
Nimmalo.com
Thai-English translation: 驱乌


Phra Ajahn Somchai Kittiyano

We Must Practice Earnestly!

There are countless examples of
Great practitioners emerging,
And more and more will appear in the future.
If we don't make haste and get on with practice,
We will fall behind and regret later.

The successful ones
Had all got on with practice,
And had done so earnestly.

None of those who attained the path and fruit,
Had obtained results just by sitting and sleeping.
Their attainments were the result of their investments.

But make sure to get the principles right.
Practice right mindfulness,
Cultivate Samadhi and wisdom in the right way.
Just that, and the path will be clear.

~ Phra Ajahn Somchai Kittiyano
8 May 2019
Chinese-English Translation by 普悦

Learn to Swim Before Being Drowned

People from other countries are different from Thai people.
Thai people are born with Buddhism,
They are already accustomed to it.
When there is happiness,
They will be intoxicated by it and get lost in the world.
Only when they suffer,
Then they think of the Dhamma.

Nowadays when the Thai people's sickness gets worse,
Or when the body is suffering from cancer,
Or when they are about to meet the King of Hell,
Then a lot of them will send someone to ask Luangpor for advice;
"My relative is seriously ill.
My friend's condition has deteriorated.
What do you think should be done to make things better?"

Most of the time,
Luangpor will reply;
It is too late,
Just like when someone is drowning.
Then he remembers that he should have learned to swim.
No matter what, it is too late.

So all of us sitting here are very remarkable,
We are all beginning to learn
And practice the Dhamma from this moment.
This is a very remarkable thing.

~ Phra Ajahn Somchai Kittiyano
11 March 2019 01:15~ 02:55
The 11th Thailand Satipatthana Meditation Retreat,
Chinese-English Translation by 普悦

The Right Mind Is Somewhere Between Overfocusing and Wandering Off

If we had studied with Luangpor Pramote in the early days,
He taught ---
When the mind runs to overfocus, know so promptly;
When the mind runs to think, know so promptly.

This correct mind is somewhere between
Overfocusing and wandering off,
If we know (overfocusing and wandering off) the two them,
The "right mind" will arise on its own.

By the time this (right mind) is attained, and caused to arise,
The strife had already taken a very long time.
Once this right might had arisen, it was reported to Luangpor:
"I know how to practice from now on."

Because we begin to have a firm grasp on the principles –
We really must have the mind of a knower and observer.

The arising of the knower and observer mind,
Cannot be forced,
Its arising comes from knowing promptly
"The mind has run away, the mind has wandered off",
Then it will bring about a stable mind.

If we have practiced this far,
With regards to wisdom development,
We would already have sufficient foundation,

It is not difficult.
Thereafter, developing wisdom will no longer be difficult,
If we had practiced thus far.

If we had trained well in awareness and right Samadhi,
And we don't coddle the "knower mind",
We will see that,
The "knower mind" arises then ceases, arises then ceases.

The "knower mind" arises,
The "knower mind" ceases,
The mind that runs away arises.

Where did the mind run off to?
Sometimes it runs to the body,
Sometimes it runs to sense displeasure and pleasure,
Sometimes it runs to think,
Or runs to the eye, ear, nose, tongue, body and mind.
If we know so frequently,
We will see the mind
Arise and cease,
Arise and cease.

If we could see this,
It will gradually see on its own,
That when there is the knower mind,
If awareness of the body is remembered,
It will see that,
The body is one part,
The body is not "me",
The body is suffering.

Or sometimes we remember the awareness of feelings
Such as pleasure and displeasure,
Sometimes we have a stable mind,
Then when happiness arises,
It will see the happiness arise then cease.

Or see happiness flowing and changing,
Or see that happiness is separated,
It is not “me”.

Or see the mind being wholesome or
The mind being unwholesome and so on,
The mind fabricating goodness,
The mind fabricating badness,
It is also not “me”

If we practise until this stage,
When we trained until we see that the mind is no longer “I”,
If precepts, Samadhi and wisdom is sufficient,
The Noble Path will arise on its own.

~ Phra Ajahn Somchai Kittiyano
1 May 2021 31:50~34:06
The 1st Online Satipattana Meditation Retreat
Chinese-English Translation by 普悦

A Mind That is Aware Voluntarily, Is Weightless

A mind that is aware voluntarily,
Is known as having mindfulness.
It can then continue to be used
For practice with the object of meditation.

That mind which is aware voluntarily,
Has no weight, it is light.
So we must keep training.

Suppose there is still intention,
Whenever we practise with the object of meditation,
There's still a feeling an intentional desire,
As if intentionally causing it
To be conscious of the body and conscious of the mind.

In that case,
It is still at the level where true mindfulness has not arisen yet.
But is it necessary?
It is necessary,
It still must be practiced.
Just don't push too far until it becomes over-focusing.

Over-focusing on the body and over-focusing on the mind,
Is adhering to the type of Samadhi for resting.
This is not the type of Samadhi for developing wisdom.

~ Phra Ajahn Somchai Kittiyano
6 September 2019 08:08~ 08:41
Chinese-English Translation by 普悦

Concentration (Samadhi) Is Not That Difficult to Attain

When mindfulness has arisen,
The next step,
Is to train the mind to be stable.
Allow the mind to be with itself.

A stable mind,
According to Luangpor's teaching
Is known as Right Concentration.

Please don't be mistaken into believing that
Attaining such sustained concentration is very difficult.
Sustained concentration arises
When the mind continually knows a single object.
We can keep on reciting "Buddho, Buddho, Buddho",
If the mind knows "Buddho, Buddho, Buddho",
And did not get lost elsewhere,
Then sustained concentration will arise.

To put it simply and metaphorically,
It is like those who play with Facebook in this generation.
When they are on Facebook, the moment the app is open,
It will introduce this person,
And then that person to us.

Just looking, then scrolling down to read more,
Did we realize,
There is sustained concentration while we are looking at it?

Because it seems like just looking for a short while,
And wow, it's been 2 or 3 hours.
The initial plan was to just look at work matters for fifteen minutes,
Yet after looking around, an hour has passed.
This is sustained concentration.
But this is a sustained concentration where the mind is sent out,
It is not the sustained concentration of cultivation.

What can be done to obtain the concentration for cultivation?
Use objects that are related to the body and mind.
Like some people would recite "Buddho", which is fine,
Or recite something else, that's fine too.
Or some people like to observe the body inhaling and exhaling,
Which is fine.
Use whatever method you are used to.

Why is that so?
Because the mind wants to know the object that it likes,
In this way, concentration will arise more easily.

For example, when we go on Facebook,
If someone likes to use it,
The mind will feel interested.
When it is allowed to look,
It will be absorbed for hours.

Some people like to watch the body breathing,
Observing the breath and to continue watching the breath,
Seeing the body exhaling, know so,
Seeing the body inhaling, know so,
If the mind likes this,
Then keep observing,

If done continually without interruption
Sustained concentration will arise voluntarily.

Or some people like to recite “Buddho”,
Then keep on reciting “Buddho, Buddho, Buddho”.
If after reciting “Buddho”,
And the mind likes “Buddho”,
Then it won’t run away elsewhere.
It will be with “Buddho”,
If “Buddho” is recited continually without interruption,
Sustained concentration will arise.

Or like some others,
Being aware when the body moves, which is fine.
Some people are aware whenever there is movement,
If we can keep on being continually mindful,
Not getting lost and not being absentminded,
Not getting lost in thoughts, not getting lost in work,
Then the mind will certainly gain sustained concentration.

Then we can see,
That sustained concentration
Is not something difficult.
It is not difficult to train.
As long as you find a meditation object that the mind likes,
And you only need to recollect that meditation object.
The emphasis here is that the meditation object that the mind likes,
Must not be unwholesome.

~ Phra Ajahn Somchai Kittiyano
6 September 2019 11:30~ 14:04
Chinese-English Translation by 普悦

How to Improve Samadhi until Wisdom Arises?

No one can continually practice the concentration
That is used for developing wisdom.
In fact, the development of Vipassana requires a lot of energy.

When the mind is a stable knower of the object,
And it is not being forced,
It will tire out long after being used in this way for the
Development of wisdom;
Just like a battery that has ran out of power.

Then it is necessary to practise Samatha
Which is convenient for resting.
Remember this first.

For example, when we practice a meditation method,
Like reciting “Buddho, Buddho, Buddho”,
Initially the mind is with “Buddho”.
This is the Samatha where the mind is being sent out.
This is the Samatha where the mind is with the meditation object.
In technical terms, it is known as “Samatha meditation”;
Keeping an eye on the meditation object.
This kind of meditation can be used for resting,
But not to develop wisdom.

How can we improve our Samadhi
Until wisdom arises?

The Samadhi where wisdom arises,
Is a Samadhi where the mind is with itself,
Not the Samadhi that is focusing outwards,
It is Appanā-samadhi (stable)

A stable and tranquil mind is the opposite of
A mind that slips away (state)
Or a mind that sways (the opposite state).

If the knower can see the mind run away,
For example, when we practice any meditation method,
And the mind runs away,
We should know this instantly.
Know at once that it has run away.

The moment we know that the mind has run away,
The mind will automatically become stable,
This is known as correct Samadhi.

~ Phra Ajahn Somchai Kittiyano
6 Sep 2019 14:35~ 15:58
Chinese-English Translation by 普悦

The Pitfalls On the Way from Mindfulness to Stability of Mind.

After Ajahn had trained till mindfulness had arisen,
Mistakes were still made for a long time,
And then the stability of mind arose.
How did I make these mistakes for so long?

Luangpor said:
"(you are) Beginning to know how to practice,
(you are) Beginning to know how to be mindful of yourself".

Ajahn was very happy:
"Yes, I know how to practice,
No matter what, I am on this path now".

In the first place,
Mindfulness should be relaxed and easy,
In the end, however
My greed had arisen, because of wanting it to stay.
In the first place,
It should be allowed to continue uninterrupted,
That is to be mindful continually.
But greed arises.
What can be done so I can keep watching,
And keep knowing?
This is our main obstacle.

This is like practicing with a greedy mind,
Wanting to practice mindfulness continually,

But practicing with greed,
Therefore, true mindfulness (sati) will not arise.
It is like greed has controlled the mind,
Hence, mindfulness will not arise.
Right Samadhi will not arise either.

During practice, the mind will think:
"Yes! This is very good, this is correct."
This will obstruct us.
If such a situation arises,
Practice will start to become difficult.

It would be easier,
If we train in mindfulness,
To keep training without stopping,
And not to practice with greed.

If greed arises during practice,
What can we do?

There is no other way,
But to know greed promptly.
Know it promptly.
If the knowing is equanimous,
Greed will cease.
Once it ceases, it will naturally be mindful of itself.

But it also depends on our habitual tendencies,
Even if greed has ceased,
It will very soon arise again.

Our duty is to know this promptly,
Know so promptly until the mind is disheartened,
“It cannot be done”.

Because the path, the fruit and Nibbana,
Cannot be forced to arise.
The path, the fruit and Nibbana
Will arise on its own,
No one can make them arise,
Then the mind will have acceptance.

The mind will accept this because it has learned.
Since it has already trained for so long,
It has been diligent for so long.

After practicing with greed for such a long time,
It is clear that nothing works.
The mind will know this is not the way,
It is not the path,
The right path is just to know phenomena continually,
And eventually the mind will let go.

~ Phra Ajahn Somchai Kittiyano
6 Sep 2019 19:02~ 20:58
Chinese-English Translation by 普悦

Luangpor As an Exemplary Role Model for Practice

Luangpor did it for Ajahn to see,
Letting Ajahn see how Luangpor practiced.
After watching,
Ajahn just followed and practiced like how Luangpor did.

For example,
Luangpor practiced mindfulness all day long,
But we didn't know Luangpor was practicing mindfulness.
On the surface,
Sometimes it looked like no formal practice was done.
That nothing much was done.
In fact, Luangpor was practicing mindfulness all the time.

(Ajahn) used to see Luangpor just sitting.
Actually, he moved his body,
And was continually mindful of himself.
Sometimes (Ajahn) saw Luangpor holding a fan,
Fanning.

When staying at Suan Poh
(the temple where Luangpor used to live),
Some people thought that Luangpor was not practicing.
Actually, Luangpor was training in mindfulness all the time.

We see Luangpor practicing like this in daily life,
While watering the trees, Luangpor is also practicing,
So we learn gradually.

Sometimes I go out with Luangpor.
Ajahn also practices mindfulness in the car.
When the mind wanders off, know so promptly.
Whatever state the mind is in, we need to know so promptly,
To train our mindfulness.

Ajahn practiced for a very long time,
Only then could I see that
Luangpor is really practicing in daily life.

If we neglect this cultivation of mindfulness in daily life,
If we overlook this,
We will move further away from the path, the fruit and Nibbana.
Relying only on training during formal practice is not enough,
Because the life of city dwellers is different from the past.

People used to work on the farms,
As in the era of the Kruba Ajahn (Venerable teachers).
There were rice fields everywhere.
During the slack season
There was no water,
So there was no need to do anything.
They could go to the temple and meditate for hours,
Doing walking meditation all day long.

But not in this day and age.
If you live in the city, you can’t live without a job,
(You can’t live without) money.

Living in the city, everything needs money.
Take the subway, the fare for the entire line costs sixty-five baht,
It’s too expensive.

How much is a day's wage?
Three hundred baht.
A round trip would cost more than half these wages,
What to do?

City people can't do it,
(because) they are busy making money all day long.

How can we really train ourselves
To cultivate mindfulness in daily life?
This is the key for urban practitioners,
If we can do it,
Then it will be easy to cross over to the other shore.

Because Luangpor has already set an example for us.
Since Luangpor had been working, he was constantly practicing.
His job was very stressful,
At that time, Luangpor's job was related to national security,
(So his) work was very stressful.

Luangpor utilized his free time between work
To continually cultivate mindfulness.
Luangpor practiced as soon as he woke up.
Being mindful of himself,
He watched his own mind at work,
He watched the mind.

When the mind could not be observed.
Then he watched the body,
Accumulating bit by bit.
Luangpor's mindfulness improved continually.
When he returned home,

He would meditate when time was available.
He cultivated diligently during formal practice.
Not long after, understanding arose for Luangpor.

~ Phra Ajahn Somchai Kittiyano
6 September 2019 40:16~ 42:49
Chinese-English Translation by 普悦

Practicing as an Attendant

Practicing meditation requires patience.
It requires the possession of
The spiritual power of desire (Chanda iddhipāda),
The spiritual power of diligence (Vīriya iddhipāda),
The spiritual power of mind (Citta iddhipāda),
The spiritual power of knowing (Vīmaṃsā iddhipāda),
If we possess these (Iddhipāda), Four Bases of Spiritual Power,
And properly train in upholding the precepts, mindfulness,
Samadhi and wisdom,
The path and fruit will not be far away.
Because if it was far away, Ajahn would not be able to reach it.

It is rare to see someone as full of habitual afflictions as Ajahn,
How full was it?
Someone told Luangpor,
"I don't understand
Why Luangpor appointed this Venerable as your attendant?"

Ajahn was speechless after hearing this.
Ajahn also did not know why Ajahn applied to be the attendant.

Actually deep down inside,
Ajahn didn't really want to be an attendant
Because Ajahn felt that everything was a burden.
And if my own burden was already very heavy,
But still I must care for others.
Hence, Ajahn did not want to be an attendant.
Yet before Ajahn knew it,
Ajahn somehow slowly took on these responsibilities.

Just like when Luangpor was at Suan Poh,
Ajahn was together with Luangpor,
And Luangpor had to teach meditation.

At that time, Luangpor did not ask Ajahn to help much,
As Luangpor also took care of his personal life completely.

Ajahn said: “Luangpor must go and give teachings,
And probably won’t be able to wash the alms bowl,
Come, let me wash it for you.”

Ajahn helped Luangpor wash the alms bowl.
Luangpor went to teach the lay people,
And Ajahn had to wash the alms bowl every day.

Usually, Luangpor would go and wash his own robes
After he had finished giving a talk.
Ajahn thought,
Oh dear, Luangpor must be exhausted doing this.

This is because he was already exhausted from teaching meditation.
At that time, Luangpor made every effort to teach.
When he came back, he was almost burned out.

Because the students at that time,
Were for the most part not Luangpor’s direct disciples,
Being disciples from this lineage or that lineage,
With a lot of things needed correction.

After teaching them, Luangpor was already exhausted,
So Ajahn secretly helped Luangpor wash his robes.
After washing the alms bowl,

(Ajahn) hurried to wash Luangpor's robes.
(So that) Luangpor could rest as soon as he returned.

Afterwards I had to clean the dormitory.
Had to do this and that.
In the end, Ajahn did everything.

I got up at 4 am in the morning.
Others (generally) meditated or did walking meditation
After they woke up at 4 o'clock in the morning.
After I got up at 4 o'clock in the morning,
I would hurry to the meditation hall,
To clean the hall,
Arrange the meal area and make necessary preparation.

When it was almost time for the alms round,
I would go to get Luangpor's alms bowl,
And follow Luangpor on the alms round.
Then I would prepare to have the meal.
After finishing the meal,
Ajahn would help Luangpor to wash the alms bowl.
After coming back,
I would go and wash the bowls, plates, clothes.
Ajahn worked the whole day.

During free time, I would also plant trees for forestation,
Because that time there was a farmland.

Everybody thought that Ajahn's (life) was very comfortable,
And that Ajahn was beside Venerable Luangpor Pramote,
So I could learn the Dhamma all day.
Where is the learning?

When Luangpor was teaching,
Ajahn was washing the dishes.

In the afternoon, when Luangpor was exhausted,
He would rest till evening time,
Teaching Ajahn only occasionally,
Because Ajahn is very difficult to teach.

People like to say:
"I am so envious of you! You can be by Luangpor's side."
Ajahn thought:
Hey! They don't know that Ajahn is working all day,
So that the Kruba Ajahn (Venerable teacher) has time to teach them.

(Ajahn being an attendant) is not to take advantage,
(Because) you can't let the Kruba Ajahn
Do everything (himself)!
Ajahn kept on doing these things,
Until Ajahn realized that Luangpor was really practicing in daily life.
Then I (began) to improve gradually,
Until I could also practice in daily life.
(In this way), then I can persist in practicing to the end.

Therefore, if we practice,
But still separate practice from daily life,
Then the path, fruit and Nibbana will still be far away from us.

But if practise and daily life can be integrated,
Then wisdom can be developed throughout the day.

~ Phra Ajahn Somchai Kittiyano
6 Sep 2019 01:00:44~ 01:04:40
Chinese-English Translation by 普悦


Kruba Mon, Kruba Nop

Dhamma Is Not Fast Food

We must be patient,
Like an empty cup.
Whatever the Kruba Ajahn (Venerable teacher) said,
Just practice accordingly, then we can improve.

Wanting to make comparisons,
Is like mixing water together,
And then seeing which colour of water is better.
But we can't get the real thing,
Because it was derived through comparison.

Only practice,
Nothing is faster than this.
Dhamma is not fast food.

~ Kruba Mon
3 December 2017
Wat Phrathat Kotikaew, Chiang Rai
Chinese-English translation by 普悦

Be Aware of Our Own Weaknesses

A good practitioner,
Should be aware of their own weaknesses.
Then we won't ask the teacher,
Why is it not good,
Why is it like this and like that?

We should understand ourselves,
Because when we understand ourselves,
We can solve the problems ourselves.
Unless we don't want to solve them.
But we will know this.

For example,
We broke the precepts,
We became lazy,
We didn't do formal practice.
We didn't observe the body and mind.

~ Kruba Nop
14 October 2017
Chevron Dhamma Course
Chinese-English translation by 普悦


Ajahn Oranuch Santayakorn

Neither Welcome, Nor Resist

When habitual afflictions arise,
Do this ---
Neither yield, nor resist,
See it working,
Keep learning like this.

If we keep doing this,
The latent defilement of habitual anger will gradually reduce.
Every time this is known promptly we make a profit.

But on the contrary, if after contact,
Latent defilements fabricate habitual afflictions,
And we yielded,
The result is ---
Because this habitual affliction had received a welcome,
The habitual affliction will then increase.
This latent defilement is precisely this habit,
And so one more is added on.

Therefore, if you follow your feelings,
Habitual afflictions will increase.
But if we neither yield nor resist,
And continually see the workings of the mind,
Our habitual afflictions will gradually reduce.

~ Ajahn Oranuch Santayakorn
18 January 2020, Wat Suan Santidham
Chinese-English translation by 普悦

Three Practical Methods to Deal with Defilements

When our habitual afflictions are stronger than us,
We can't beat them, right?
Luangpor also taught these methods, saying that,
Firstly, if we can know it directly,
Then just know it, as I said.
Just go and know it.

If it cannot be known anymore,
We have to retreat into Samatha.
Because the principle of Samatha is;
When the mind is unwholesome, give it wholesomeness,
When the mind is not happy, give it happiness,
When the mind is not tranquil, give it tranquility.

All actions to deal with the situation, to make the mind better,
Are all part of Samatha.
For example, sending Metta, or thinking about death.
For example, reflecting that we will die soon, or he will die soon,
Or using the method of adherence with recitation.
Being with the recited verse (Buddho),
In order not to think about the matter.

Simply put,
All these methods that we can use to deal with the situation,
Are all part of Samatha practice.

Firstly, there is Vipassana.
If the mind has strength, then just continue to know,
But if there is no strength, and inability to persist,
And we are about to thrash and curse someone,
Then we must look after our mouth, hands and feet,
And help ourselves to think using Samatha.

Assuming even Samatha is not enough.
Thinking, it cannot be tolerated,
It is going over there again, then
Another method is
To leave the entire situation, using avoidance first,
Backing off from this situation,
That is to walk away, to escape.

Luangpor taught these three methods to deal with habitual afflictions.
When there is strength, know it.
When there is no strength, use Samatha to help.
When it cannot be endured, then run away.

These three methods are to protect ourselves,
To protect the mind,
To protect our body and speech.

~ Ajahn Oranuch Santayakorn
18 January 2020, Wat Suan Santidham
Chinese-English translation by 普悦

Allow The Mind to Gather Strength

When we are tired,
Whatever is done is all wrong.
Everyone, please remember,
Stay with our home base.

Whether it is reciting Buddho,
Or observing the breath.
Don’t be interested in anything else.
Watch the breath while sitting,
Sense the breath continually,
After a while, even without arriving at tranquility,
We already have strength.

Let me tell everyone about the method to take a rest,
When you are getting tired of practice.
Then whoever recites Buddho just continually recite Buddho
As if having fun.
Continually recite Buddho, Buddho,
Not being interested in anything else.

Continually recite Buddho,
Continually be in contact with the recited verse.
It will slowly gain strength.
This is pure Samatha.
That is, the mind stays with a single object.

But when the mind becomes strong again,
Don’t just stay with the single object this time.
For example,

When we are breathing, continue breathing,
Breath comfortably,
After a while the mind will wander off to think.
Then know this promptly, that it has wandered off.
And come back and continue watching the breath.

Here we have switched,
From practicing tranquility by being with a single object,
To watching the movement and changes of the object.
When the mind wanders off, know so promptly,
When the body is breathing, know so promptly,
Practice continually.

This is training ourselves to have more awareness (mindfulness),
In this way it will gain strength.

When awareness (mindfulness) arises,
It is like waking up.
The moment we wake up and become aware of ourselves,
It just becomes another type of Samadhi.

It is a very small type of Samadhi.
Luangpor called it “Momentary Samadhi”.
This type of short Samadhi
Can accumulate strength.

Like wandering off and knowing,
wandering off and knowing,
Keep on knowing,
Generating this small Samadhi.
Arising moment by moment continually,
It will gather together and become a whole.

It will become a mind with strength.
It is a mind that is with ourselves,
Watching the mind and body at work.

Have you observed,
This type of Samadhi is not the type that stays with the object,
But it is the Samadhi with a stable mind.

~ Ajahn Oranuch Santayakorn
18 January 2020, Wat Suan Santidham
Chinese-English translation by 普悦

How To Develop Loving Kindness?

Actually, loving kindness means friendship.
For example, when we meet a stranger,
We are friendly towards him,
This is loving kindness, having virtuous intentions.

It means that when two persons meet,
We are friendly towards the other.
We don't see him as an enemy.

This is based on not wanting to treat him as an enemy,
We begin with good intentions.
Then slowly and step by step,
We have friendly exchanges with him.
Afterwards whoever it becomes,
We just engage with him in accordance with our duty.

Merely not harming others first,
Is enough.
Then loving kindness will gradually increase.

Sometimes loving kindness can arise because
We know our habitual afflictions promptly.
For example, knowing that
We get angry when we see this, or
We feel sad when we see that.

We keep seeing our habitual afflictions.
When we see our habitual afflictions frequently,

We will start to feel
That we ourselves also have lots of habitual afflictions, right?

When we know our habitual afflictions promptly,
We will understand even more
When we see others' habitual afflictions.

It is as if they are the same as us,
Also having habitual afflictions too.
Then there will be acceptance and willingness to understand others,
Why is he like this?
On the basis of understanding others,
Loving kindness will arise all the more.

~ Ajahn Oranuch Santayakorn
13 November 2022, Wat Suan Santidham
Chinese-English translation by 普悦


Ajahn Prasan Buddhakulsomsiri

A Mind That Truly Encompasses the Dhamma

In truth,
Nothing can protect the Dhamma,
Except for a mind that truly encompasses the Dhamma.

The Blessed One once taught,
"One who sees the Dhamma sees me.
Not seeing the Dhamma,
Even if one stands in front of me,
And takes hold of my outer robe,
One does not see me."

Many self-professed Buddhists,
Visit the temples and make purchases of
Incense, candles and flowers,
To pay respect and make offerings to
Wooden or copper Buddha statues.
This is not a true veneration of the Buddha.

Many pay respect to the Buddha,
Hoping to improve their luck, happiness and prosperity.
Only venerating the Buddha whenever suffering befalls,
Hoping that the Buddha statue can help them.
But what can a Buddha statue do?

Sometimes political and cultural shifts happen.
Those huge Buddha statues can't even fend for themselves,
They are completely destroyed.

Historically,
Devout Buddhists from many countries,
Once built magnificent temples and epic Buddha statues.
But when Buddhism declines,
They too, were annihilated or abandoned.

Temples are important, so are the statues,
But these are far less important than reaching the heart of Buddhism.
What does Buddhism teach?
What did Buddha realize when he became a Buddha?
One must understand these points,
To call oneself a "Buddhist".

~ Ajahn Prasan Buddhakulsomsiri
19 June 2016, A
Nanshan Temple, Guigang, China
Chinese-English translation by 普悦

Burning The Defilements Diligently

Those who observe the precepts
And think, 'I keep the precepts but others don't,
I am someone who has precepts,
Others have no precepts at all,
I am the best, the greatest…'
This kind of person hasn't a clue about defilements at all,
Let alone overcoming them.

We keep the precepts,
So that defilements can be cleansed gradually.

Those who have good Samadhi,
And think, 'my Samadhi is great,
Others have no Samadhi at all,
I am practicing very well…'
This kind of person hasn't a clue about defilements at all.

Those who think,
'I have developed wisdom,
Others have no idea about developing wisdom,
Or have only developed very little wisdom,
Therefore, I am very wise,
And others are ignorant…'
This kind of person cannot beat defilements at all.

The Four Foundations of Mindfulness
Are not just about mindfully being aware of
The body in the body, feelings in feelings,
The mind in the mind, phenomena in phenomena.

There is a very important teaching
In the Four Foundations of Mindfulness,
That is to burn the defilements diligently.

Diligently making an effort
To abandon unwholesome states that have arisen,
Diligently making an effort
For the non-arising of un-arisen unwholesome states,
Diligently making an effort
For the arising of un-arisen wholesome states,
Diligently making an effort
For wholesome states that have arisen to thrive.
This is what it means to burn the defilements diligently.

Here, Diligence is neither five hours of walking meditation,
Nor eight hours of hand movements.
Whenever there is awareness,
Diligence is present.

When awareness is absent,
Even five hours a day of walking meditation,
Is not Diligence.
When awareness is absent,
Even six hours a day of fourteen-hand movements practice,
Is not Diligence.

~ Ajahn Prasan Buddhakulsomsiri
4 June 2017, A
Baolin Temple, Changzhou, China
Chinese-English translation by 普悦

Ajahn Prasan Buddhakulsomsiri

The Truth That Leads To The Path of Liberation

Some could not tell the difference
Between true Dhamma and cultural traditions.
Some are mistaken that rituals or particular methods
Are indispensable to cultivation,
Or that such is not allowed or such cannot be touched.
That is just ignorance and superstition,
They still lack discernment
Between Dhamma's essence and its exterior.

The Buddha used a drum as a metaphor.
Over time, a drum made with leather will age.
What to do when it ages? Repair it with leather.
With repeated repairs,
There will be small patches of leather here and there.
A thousand years later, this drum is still called a drum,
But none of its parts are the same as before.

It has been over two thousand years,
Since Buddhism has continued from the time of the Buddha.
The present day "Drum" has already undergone extensive repairs.
Having withstood amendments and touchups in every way,
Perhaps its original form is barely visible.
This has made learning the Dhamma increasingly more difficult,
Seemingly shrouded in secrecy.

During the Buddha's time,
There were no ceremonies to learn the Dhamma.

The Buddha taught the Dhamma that is appropriate
To the inherent characteristics of each person he met.

Sometimes even teaching by the roadside,
At the same time, neither “Mahayana” nor “Theravada” existed,
There is only the Truth that leads to the Path of Liberation.

~ Ajahn Prasan Buddhakulsomsiri
2 June 2017, B
Baolin Temple, Changzhou, China
Chinese-English translation by 普悦

That Which Brings Joy, Inevitably Brings Pain

The truly intelligent ones will realize;
Entrusting our happiness to the six external sense fields of
Forms, sounds, smells, tastes, touching etc., is not safe.
Why is that so?
Because no one can really control or guarantee
That the eventual contact with them will be perpetually gratifying.

Sometimes we come into contact with pleasant sense fields,
Sometimes we come into contact with unpleasant sense fields.
Even if a pleasant sense field is experienced and happiness arises,
That happiness is extremely short-lived.
Very soon it will cease,
Then we have to go searching again.

Listening to music is a must after eating delicious food.
After listening for a while, weariness kicks in,
So we look around here and wander around there.
After a while, boredom kicks in,
So we pick up the phone and chat with our friends.

We need to keep searching for happiness,
Yet the happiness found only persists for a while.
Eventually it will cease,
And we must continue searching for it.

The intelligent ones will know,
Entrusting our happiness to them is not the wise way.
Why is that so?
Because anything that brings happiness,
Inevitably brings pain.

Does anyone here have a partner?
Do they always bring happiness?
Everyone in the meditation hall is shaking their heads.
This is the truth, a coin has two sides,
This is the danger of the five desires.

Ajahn Prasan Buddhakulsomsiri
2 June 2017, A
Baolin Temple, Changzhou, China
Chinese-English translation by 普悦

Remembering

Prior to the development of wisdom,
Another prerequisite that is necessary
In addition to a knower's mind,
Is mindfulness (sati).

Mindfulness means
The ability to remember,
The ability to bear in mind.
What is to be remembered?
The state of the body is to be remembered,
The state of the mind is to be remembered.

The mindfulness in the Four Foundations of Mindfulness,
Is not the same as mindfulness in a worldly sense.
Mindful of not being hit by car when crossing the road,
Mindful of errors when writing,
Such is mindfulness in a worldly sense.

The mindfulness in Buddhism's
Four Foundations of Mindfulness,
Is about "remembering".
Remembering the present state of the body,
And the present state of the mind.

~ Ajahn Prasan Buddhakulsomsiri
19 June 2016, B
Baolin Temple, Changzhou, China
Chinese-English translation by 普悦

Equanimity Cannot Be Fabricated Intentionally

Dhamma is transmitted from one mind to another.
If Dhamma is not present in the Teacher's mind,
How can there be Dhamma for transmission?
There are only memories,
With reliance on recitation.
Though the language is similar,
The minds are worlds apart.

For this reason,
Frivolously studying all over the place is not encouraged,
Learning a little here, looking around over there,
Visiting several places, numerous Dhamma centres,
And attending different meditation classes in a year,
Is not wise at all.

Depending on current wisdom, we still cannot discern
What is right, what is not.
Of course, this teacher is not saying
That he is right.

We need to make comparisons against the Buddha's teachings.
After practicing,
Are the precepts more purified?
Has right mindfulness arisen?
Is Samadhi present?

Is the mind composed?
Is the development of wisdom
In accordance with the Buddha's teachings?
Is the world perceived
In the context of the three characteristics of existence?
Is the mind more equanimous towards everything?
Is the mind more willing to let go?
Is there more freedom of mind?
We need to make comparisons and weigh the considerations.

The Buddha taught: The mind is impermanent.
If we think the mind is permanent after practicing,
Then it is incorrect.

The mind of the Knower also arises and falls away,
If the mind of the Knower is continually mindful of itself,
Without any rising and falling away,
Then this too, is incorrect.

The Buddha taught,
After practicing, one can perceive
The Suffering of this world,
The futility of this world.
If there is only happiness after practicing,
Happiness all day, all night, all month, all year,
Then this is certainly incorrect.

Cross reference your own practice
Against the Buddha's teachings.

The Buddha once taught,
A good teacher is the entire holy life.

On another occasion, the Buddha taught,
Wise perception (Yoniso manasikāra), meaning,
Not believing foolishly,
Knowing how to compare against the Buddha's teachings,
Is the entire holy life.

Nowadays,
We don't know who are the true Kalyāṇamittas.
During the Buddha's time,
Buddha was there to help us see that
This is an enlightened Arahant,
You can learn from him.
But now,
Who can ascertain conclusively who is or is not?

Therefore,
We can't really affirm who is or is not a Kalyāṇamitta.
So, it is imperative for us to rely more on wise perception.
Practice diligently, and one day you will know.

~ Ajahn Prasan Buddhakulsomsiri
20 June 2016
Nanshan Temple, Guigang, China
Chinese-English translation by 普悦

Don’t Endeavor To Do It Right

It is not possible
To be right all the time on this path.
Instead, we will be right sometimes,
And wrong at other times.
But most of the time,
It will be wrong.

When you are wrong,
We learn from the mistake,
Then it will become more and more right.

Therefore, we must bear this one principle in mind;
Don’t endeavor to do it right,
Instead strive to learn from the mistakes.

For example,
Overfocusing and overprotecting is wrong,
Know so promptly.
Striving to secure a good state,
Know so promptly.
The mind does not remain equanimous
To different phenomenon and states,
Know so promptly. That’s it.
Continually know the mistakes we have made promptly.

The first teaching the Buddha gave after he attained enlightenment,
Did not begin with how to do it right.
Instead, he taught the practitioners
The two mistakes that are unworthy of making.

Suppressing, altering, overprotecting,
Is the first mistake.
The second mistake is allowing the mind
To indulge in habitual afflictions freely.
Perpetually lost in the eyes, ears, nose, tongue, body, mind.
Being absent of mindfulness for oneself.

As long as the two mistakes are not made,
It will be right.
In the Buddha's first teaching,
He did not mention what must be done
And what not in order to be right.
Why is that so?
Because it cannot be done.

We must learn from what we have already done,
And what we have are the mistakes we are making.
Learn from these mistakes gradually,
And it will become more and more correct.

~ Ajahn Prasan Buddhakulsomsiri
19 June 2016, B
Baolin Temple, Changzhou, China
Chinese-English translation by 普悦

It Is Not About Becoming a Buddhist Encyclopedia

For one who truly intends to penetrate the practice directly,
Time is scarce for him.
Soon death will come.
So he has to choose the essentials in terms of practice.

For one who truly intends to embark on a practitioner's path,
Practice will be very difficult.
Because it is not easy to find
The heart and essence of Buddhism everywhere.
Many are still stuck with the externals of Buddhism.

When the Buddha was alive,
Many attained the fruit of stream-entry, once-returner,
Non-returner and Arahantship swiftly under his guidance.

In fact, the Buddha taught very little content.
For those who received his teachings,
The Buddha only selected those sections
That are appropriate, targeted, and concise enough
For the person to practice.

It is not necessary to know
The entire Tripitaka from the Depository of Buddhist Canons.
It took the Buddha forty-five years of teaching
To complete the texts in the depository.

We don't have to learn like we are studying the Canons,

Because we are not here to research the Canons,
Learning is not about forging ourselves
Into a Buddhist know-it-all.

There is only one goal in Buddhism,
The complete cessation of suffering!

~ Ajahn Prasan Buddhakulsomsiri
2 June 2017, D
Baolin Temple, Changzhou, China
Chinese-English translation by 普悦

Who Should Pay for My Suffering?

There is only one goal in practice,
That is, complete freedom from suffering.
If we want to be free from suffering,
Then there is only one way,
What is it?
It is to understand suffering.

What is “Suffering”?
Namely body and mind, they suffer the most.
That which brings the most suffering,
Is our own body and mind,
It is neither the external world,
Nor the people there,
Nor our friends,
Nor our parents, brothers, and sisters…

Suffering arises and ceases in the mind.
Suffering does not depend on others for cessation,
It does not rely on the people in the external world
Insisting that they must be good to me,
Then there will be no suffering.
In reality, it is not so.

If the mind is foolish and unwise,
No matter how well they treat us,
We will still feel dissatisfied,
And will be suffering as before.

If the mind is wise,
Not attached and not suffering,
Then no matter how people are,
The mind will not waver.

Thus, we must not blame anyone for our suffering or happiness.
Don’t blame our friends,
Don’t blame our parents,
Don’t blame the teachers,
Don’t blame anyone in our temple.

“Because you did this,
Because you said this,
That’s why I am suffering.
Because you don’t appreciate me,
That’s why I am suffering…”
In reality, it is not so.

If we depend on ourselves, we will have happiness,
We will be satiated, abundant, not starved
And free from defilements, then
No one can make us suffer.

Others at most are mere contact of external conditions,
A precise arrangement of karmic consequences.
Once there is contact,
Our mind will fabricate defilements,
And suffering will arise as a result of the defilements in our mind.

These sufferings are fabricated by the mind.
Our mistaken perception is also fabricated by the mind.

Those unwholesome thoughts,
Thoughts that cause suffering,
Are also fabricated by our own mind.
It is not something that others made us do.

When we encounter good people,
Sometimes the mind will still fabricate unwholesomeness on its own.
When we encounter
What others consider to be good external conditions,
Sometimes the mind will still fabricate suffering on its own.

And so, all kinds of suffering,
All sorts of defilements,
Are all fabricated by ourselves.
Don't blame it on others.

Learn progressively,
Until the truth of it all is seen ---
That even our body and mind,
Are beyond control.

In this way,
Wanting to impose our will on another's body and mind,
Hoping that this or that person,
Will be good to us in this or that way,
All these desires will be lessened.

Take time to understand the truth of ourselves.
The more we understand ourselves,
The more we understand others.

The mind will grow wiser gradually,
Soon the world will be seen as it is,
Slowly, attachment and grasping will be released.

~ Ajahn Prasan Buddhakulsomsiri
27 Jan 2021 53:57~ 58:33
Suan Dham Prasan Suk
Chinese-English translation by 普悦

The Gradual Process Towards Purity

Actually,
Everyone has habitual afflictions at heart.
When problems are encountered,
We must look back at our innermost affliction.

Certain matters require discussion and negotiation together.
It will be more harmonious
If we can look back at our habitual afflictions,
When facing and solving our problems.

Everyone’s innermost afflictions are extremely complex.
We need to watch them while we work,
And see what it is that is hidden behind our actions.
In fact, there are countless habitual afflictions hidden
In everyone’s behavior, speech and actions.

We must continually learn from experience,
Observe continually and watch what exactly is hidden
In our behavior, actions and speech.
After observing for a long time,
Our thoughts, speech and actions
Will start to become more and more clean.
The realization of Dhamma will also progress naturally.

What is this process?
It is actually a constant clearing out
Of the unwholesome from our hearts.
If what we think, speak or do
Is free from hidden greed, hatred and delusion,

Then whenever we are doing something,
New causes are being sowed.

Those new causes are “greed-free”, “hatred-free”, “delusion-free”.
In this way, some of the wholesomeness in Dhamma
Will also thrive naturally.

This is foundation.
It will allow our mind to become
More and more clean,
More and more pure,
Till the day when ultimate purity and taintlessness can be attained.

~ Ajahn Prasan Buddhakulsomsiri
14 August 2019
Chinese-English translation by 普悦


Ajahn Surawat Sereewiwattana

Return to Zero

Ajahn Surawat Sereewiwattana
Chinese-English translation by 普悦

For the sake of the practice to abandon suffering,
Awareness must first be present (knowing oneself).

Just as the Buddha taught:
"No matter when or where,
Right mindfulness and awareness must be cultivated!"

Awareness is:
Sensing one's own body,
Sensing one's own mind.

Samadhi is:
During observation of objects,
The mind is stable.

A mind with awareness/Samadhi + continual knowing of an object
= Samatha (sustained concentration)

A mind with awareness/Samadhi +
Clear knowing of the Three Characteristics of Existence of name and form
= Vipassana (insight)

When do we need to train
To know ourselves (to have awareness)?

In daily life;
During dedicated sessions of formal practice;

For example, reciting sutras, paying homage to the Buddha,
Listening to the Dhamma,
Walking meditation, sitting meditation, watching the breath,
Watching the rising and falling of the abdomen, hand movements etc.

“Having awareness --- knowing (being aware of) oneself.”
On the contrary,
“Not having awareness --- forgetting oneself.”

Train the awareness (knowing oneself)
How to train?

The easiest method is to feel that;
“Just now I have forgotten myself.”

“Forgetting ourselves” or “not having awareness”
Refers to:

Forgetting ourselves,
Not sensing our own existence;
The mind has rushed into “thinking”;

The mind ran to
The object that the eyes have seen,
The sounds that the ears have heard,
The odour that the nose has smelled,
The flavour that the tongue has tasted,
The sense of touch from contact with the body.

The mind chases after
Our habitual afflictions,
As well as the various phenomena arising in the mind.

How to observe --- I have forgotten myself?

When standing, walking, sitting and lying down,
If there is no sense of the body
Standing, walking, sitting and lying down,
It means that we have forgotten ourselves.

When listening to music or Dhamma talks,
If we can't hear the music or the sound from the Dhamma talk,
It means that we have forgotten ourselves.

When thinking,
If we don't know what our body is doing at that moment,
It means that we have forgotten ourselves.

Staring and focusing on an object
Until tension is felt,
Means that we have forgotten ourselves.

Try to observe and you can experience;
When watching a movie or television,
We will forget ourselves.

When talking on the phone, we will forget ourselves.
When we see a beautiful woman or a handsome man,
We will forget ourselves.

When we are angry,
Anxious and depressed,
We will forget ourselves.

Whenever we do anything,
We will forget ourselves.

The moment we suddenly sense
Our absentmindedness,
That moment is “knowing oneself”,

Right in that moment,
We become a mindful person
--- Aware, awake and joyful.

Please remember
Whatever is forgotten, just let it pass!
Don’t attempt to keep being aware all the time!

The higher the frequency of knowing “forgetting oneself”,
Means that the frequency of the “arising of awareness” will be higher!

When habitual afflictions have arisen in the mind,
Be aware of ourselves.
Because the duty of habitual afflictions is
To let us forget ourselves,
And then fabricate all sorts of karma.

When the habitual afflictions arise,
Be aware of ourselves.

Once there is awareness
That the mind is defiled,
We must be careful of our body and speech
(to uphold the precepts),

Afterwards
Practice seeing the mind with defilements,
Observe and know in a relaxed way.

If the power of the habitual afflictions is so strong
That we can't control the action of our body and speech,

Then first,
Calm the mind through skillful means,
And allow the strength of the habitual afflictions to wane.

Once the mind is calmed or
The strength of the habitual afflictions has decreased,

Then we can train to be aware of ourselves,
And continue to watch that defiled mind.

When unpleasant feelings arise in the body,
The mind will jump in to feel this,
And then mental suffering will arise.

Learn to know,
Practice seeing:
The struggling mind,
The restless mind,
The angry mind.

Learn to know,
Practice seeing:
The body is one part,
The feeling is another part.

If our own mind can be penetrated in time,
Clearly seeing that the body and feelings
Are two different parts,

The mind will accept the truth
That is unfolding in that moment,
And mental suffering will decrease (happiness will increase),

Until it seems as if
The bodily unpleasant feelings have decreased ---
Even though it is still the same level of unpleasant feelings.

Once frequent automatic awareness (knowing oneself) can arise,
Then in this world:

Precepts will not be broken,
Unwholesome karma will not be fabricated;
One can live happily and normally;

The compassionate and kind mind
Will be capable enough, in various situations,
To accomplish its obligations and responsibilities perfectly.

In the face of turbulent storms,
Resolution will come easily through wisdom.

Once frequent automatic awareness (knowing oneself) can arise,
Then in terms of Buddha Dhamma:

The mind will be stable (with Samadhi)
More and more frequently,

It will understand the truth of name and form:
Impermanent, suffering, non-self

Wisdom will come forth,
So that Nibbana is seen,
Eventually, there will be liberation from suffering completely!

Please remember
The principles of practice.

Practice in a relaxed and comfortable way,
There is no need to be tense or agitated;

Remind ourselves during the day;
Train to come back and sense the body and mind;

Whenever any kind of phenomenon or emotions
Have arisen in the mind,
Be careful not to break the precepts.

If the emotions are too strong,
Find a way to calm the mind first.

Summarizing
The principles and methods of practice

At any time,
Just know the clearest object that can be known in the moment.

If the body is apparent,
Then know the body;

If the mind is apparent,
Then know the mind.

Just know the body as it is,
Just know the mind as it is;

Once the body and mind are known as it is,
There is no need to do anything to change them.

Just know it as it is,
And knowing is enough!

Train to be aware of the body and mind
Through the right formal practice,
Even just a few minutes a day will do.

If you like recitation,
Then be aware of the body and mind
Through recitation;

If you like to walk,
Then be aware of the body and mind
While walking (walking meditation);

If you like sitting meditation,
Silent recitation while sitting,
Or doing hand gestures while sitting,
Then be aware of the body and mind
While sitting;

If there are no results from today's practice,
Then continue tomorrow!

Don't be lazy, don't be discouraged, don't give up;
One day, the path, the fruit and Nibbana,
Will certainly present themselves before your eyes!

Between waking in the morning
Till bedtime at night;

Keep the precepts,
And cultivate awareness
To know ourselves,
Know the body and know the mind;

Then,
The mind will become
The knower, the awakened one, the joyful one!

The Myth About "Clearing Defilements"

A student asks:
May I ask the teacher; defilements are hidden in the mind,
They only appear when there is contact with the object.
To get rid of the habitual afflictions,
Must there be continuous contact with the object?
Because the more contact there is,
Defilements will appear continually,
After appearing, it will disappear.

Therefore, do we continually practice with different phenomena,
So that the defilements will be cleared as soon as possible?
If it stays there the whole day,
Then the clearing will be very slow,
Is that so?

Ajahn Surawat's reply:
No.
When everyone one of us is alone,
Even if certain parts of the defilements are not present,
The defilements are still there,
For example: Getting lost.

Not seeing greed,
Or there is no greed, no hatred etc,
But there is getting lost,
Especially "lost in thoughts".

Therefore,
If we do not have much contact with external objects,
To cause many other defilements to arise,
Then we can be aware of “the mind getting lost”.

So we can practice all the time,
It is not necessary to deliberately seek out some object to contact,
So that the defilements can arise.

For example:
When listening to the Dhamma now,
Did you manage to observe?
Sometimes the mind will still get lost.

Therefore,
It is not necessary to find any external object to contact,
So that those particular defilements can arise.

~ Ajahn Surawat Sereewiwattana
29 November 2018 02:19~05:10
The 10th Thailand Satipatthana Meditation Retreat,
Chinese-English translation by 普悦


Ajahn Nat Sriwachirawat

Developing New Habits

Forget about wisdom,
When mindfulness is just developing.
How can we tell?
Did we have mindfulness today?
Can we be aware of ourselves?

Practice step by step,
When the training has just started.
Keep checking if we have forgotten to be aware?
If we have forgotten to be aware,
Then find a piece of paper and stick it on the wall, saying
“Develop mindfulness, be aware of the mind, be aware of the mind”
Or stick it on your toes,
So you can see it once you wake up.
This is done to form a new habit.
The habit is to be aware.

When you know how to be aware,
Then reflect and observe;
Did awareness of ourselves arise frequently today?

~ Ajahn Nat Sriwachirawat
2 April 2016 (nat590402B)
Bangpakong Training Center
Chinese-English translation by 普悦

Practice. That’s All

How should I continue diligently?
Grasp the principles and then practice.
That’s all there is to it!
That’s all.

There is nothing complicated about practice,
Nothing troublesome about it.

From those who have just started practicing,
To those who have practiced for a long time,
Everyone is doing the same thing.
There are not many changes.
The only changes are in knowledge, understanding and experience.

~ Ajahn Nat Sriwachirawat
The Course on Cultivating Mindfulness in Daily Life
25 Novemember 2022 (nat651125A)
Chinese-English translation by 普悦

Recite Comfortably

Reduce your intentionality, then you won't get tired.
Too much intention,
Then you will become rigid.

What does over-focusing look like?
It is like standing on a tightrope,
Afraid of falling off or something like that.
Tightrope walking is like acrobatics,
Don't go to that extent!

It is alright if your recitation is not continual.
Recite comfortably,
Reduce intentionality,
Reduce the over-focusing.

Just focusing on one point,
Staring at one point,
This will definitely be tiring.

Try to widen the space and recite comfortably.
Just like when thinking,
There is no need to think out loud,
Just think lightly.

~ Ajahn Nat Sriwachirawat
25 Novemeber 2022 (Nat651125B)
Chinese-English translation by 普悦


Ajahn Nitiya Petchpaibool
Ajahn Napatpol Kunatanasate

The Hindrances In Practice

The hindrances in our practice are ---
Desire, view of self, conceit.
These three are important and are habitual afflictions.

Whatever is aplenty
Is where the habitual afflictions are heavy.
Let's not yield to it,
But also not force it until it shrivels,
Until the suffering becomes unbearable.
Because if there is suffering,
It will be difficult to practice.

Therefore,
The practice is to be with it as usual,
But know it promptly,
And walk with it happily.

This does not mean
That today I must have no habitual afflictions,
This is impossible.

One cannot know how much habitual afflictions have been accumulated.
Wanting to annihilate them immediately
After coming to practice for one or two years,
Is impossible.
Just don’t be overwhelmed by them
That’s all.

~ Ajahn Nitiya Petchpaibool
3 December 2017
Wat Phrathat Kotikaew, Chiang Rai
Chinese-English translation by 普悦

What is the Real Cultivation

Some people like to say,
Cultivation is walking and sitting meditation.
Actually, it is not.

We can practice cultivating in every moment,
In walking, standing, sitting or lying down,
Eating, drinking, doing, speaking, thinking.
If we continually follow ourselves with mindfulness,
Then we are practicing,
Then we are cultivating.

It is not when we are in sitting meditation,
Then we say we are cultivating while sitting.
If we are sitting but the mind is incorrect,
That cannot be known as cultivation.

~ Ajahn Napatpol Kunatanasate
31 October 2018


Ajahn Kittiya Pholkerd

Observe Like an Outsider

Go and observe during practice,
Be it formal,
Or in daily life.
When we are being mindful of the body or mind,
Is there too much “trying to know”?

For example,
When intention is too strong,
And there is a diving in to know.
We need to observe like an outsider.

Don’t do anything beyond “knowing”,
Just know it as it is.

~ Ajahn Kittiya Pholkerd
13 January 2022
Chinese-English translation by 普悦

Hit The Core

Actually, if we like tranquility,
When it is not tranquil,
The mind will struggle, yearn and seek out tranquility,
Because it likes it.

In reality,
The mind is also demonstrating the Dhamma for us to see.
It is saying: “The mind is impermanent.
One moment it is tranquil,
The next it becomes restless and tranquility has disappeared… ”

Patience is correct.
Because no matter what,
This kind of “restlessness also takes on
The Three Characteristics of Existence.
It will also disappear”
Just that it will not go away as soon as you wish.

The harder you try to get rid of it,
The more it presents itself and tells us:
“I (the mind) am without a self,
You can’t control me”.
Right there! Know this directly.
Just hit it on its head honestly like this!

~ Ajahn Kittiya Pholkerd
1 June 2021
Chinese-English translation by 普悦

Wanting to Practice Is Not the Way

If practice is done with desire,
The mind will not really develop wisdom,
Because the mind is shrouded by defilement.

We need to observe this desire,
Then wisdom can be developed.

~ Ajahn Kittiya Pholkerd
13 January 2022
Chinese-English translation by 普悦



唤醒自心

法语精华

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Awakening the Mind

A Collection of Dhamma Quotes

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